Photo, courtesy of Verna Pillow and Helen Tetley

Teacher and Pupil, Omdurman, North Sudan

l Emphasis—Educational Missions

APRIL, 1952

OMEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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TABLE OF CONTENTS FOR APRIL 1952

A Little Time Apart ... 449
Literacy—Reading God's Word—Discipleship ... 450

LITERACY AND LITERATURE
Dr. Laubach Consults Missionaries—J. D. Brown ... 451
Literacy Campaign in Ethiopia—Isabel Blair 453
Literacy and Literature in N. Sudan—Una Coie ... 455
Adult Literacy in Nuerland—Ray Huffman, R.N. ... 456
Adult Education in Egyptian Village—J. McCrory ... 457

OUR MISSION SCHOOLS AND COLLEGES
Higher Education in Egypt—Mrs. W. J.Skellie ... 459
The Door Swings Wide—Aziza Iskander Rizk 460
Education in Ethiopia—Mrs. D. C. Henry 461
Omdurman Commercial H. S.—R. F. Shields 463

TEACHERS RAISED UP AMONGST THEM
Faculty Members of Avalon—Vida Graham 465
Teacher Training in Pakistan—Ruth Ardrey 466
Faithful Through Many Years—Mary Samuel 467
Three Became Teachers in N. Sudan—Sarah Ahmed ... 467
Teacher Training in S. Sudan—Mr. and Mrs. E. Webb ... 468

THE UNUSUAL IN EDUCATION
Missionaries Become Educated (Conversation) ... 470
School for the Blind—Mrs. J. W. Allen ... 471
Program Suggestions ... 472
Worship Service—Mrs. James R. Lee ... 473
Through the Bible in 1952 ... 474
The Unforgettable Character—Billy Graham ... 475
Most Unforgettable Character I've Met—M. Ballantyne ... 477
Holy Year in the Holy Land—Mrs. J. L. Kelso 480
Multitude—Nations and Tongues—Glenn P. Reed ... 486
Cherished Memories—Mrs. Fannie F. Moore ... 488
Editorials ... 489
President's Page—Mrs. B. A. Bates ... 492
Thank Offering ... 493
Women's Department ... 496
The Teens ... 496
The Juniors ... 498
Mountain and Presbyterial Missions ... 499
Negro Missions ... 501
Indian Missions ... 502
Foreign Missions ... 503
Literature Department ... 507
Temperance and Reform ... 506
Tributes ... 508
Home and Foreign Missionary Directories ... 510

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Two Scenes

The Vicarious Suffering of Christ on the Cross The Empty Cross of Calvary for the Salvation of the World

He was wounded for our transgressions, he was bruised for our iniquities. (Isa.)

Father, forgive them, for they know not what they do. Today thou shalt be with me in Paradise. Behold thy son. Behold thy mother. My God, my God, why hast Thou forsaken me? I thirst. It is finished. Father into thy hands I commend my spirit. (Jesus)

"But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart."

A Little Time Apart

NOT IN VAIN

Hope we not in this life only.
Christ Himself has made it plain
None who sleep in Him shall perish,
And our faith is not in vain.
Not in vain our glad hosannas;
Since we follow where He led,
Not in vain our Easter anthem:
"Christ has risen from the dead!"

Guetenberg shows the goldsmith his first proof, each letter as perfect as if done by a pen.

The best thing to throw at the devil of ignorance and error is Luther's inkpot—in modern terms, a printing press.—S. M. Zwemer

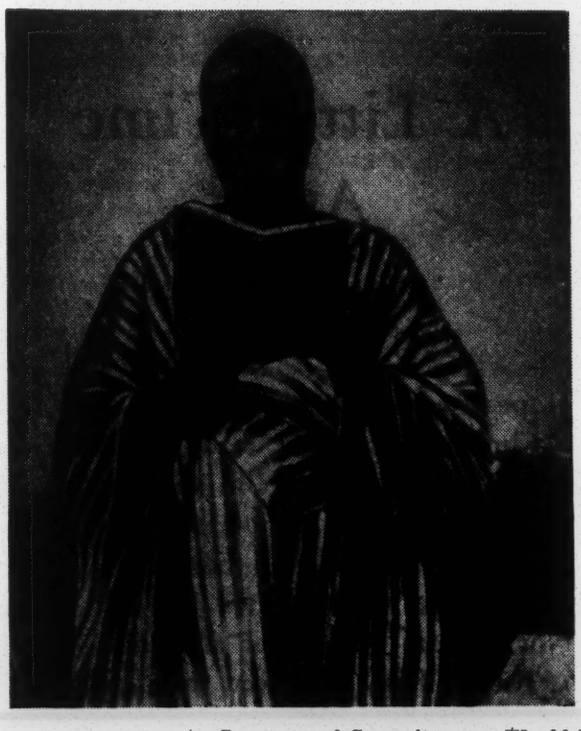
It was a momentous day in human history when the printing press was invented. "It has accellerated the whole course of the influence of mind upon mind quickening and stimulating every endeavor, but most of all democratizing knowledge and opportunity. Try to imagine the world without one printed page; the world mission of the church on the basis of word of mouth and script alone; then look at your printer with an awed comprehension of what type and ink will do."

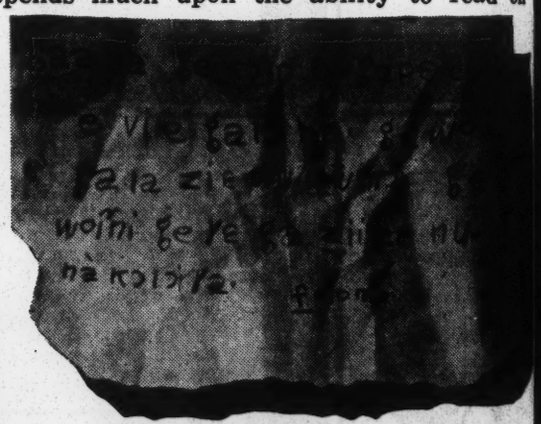
Johann Gutenberg, a German printer of the fifteenth century, is the reputed inventor of movable type. However, some credit the Chinese with the development of the art of block printing and movable type at an earlier period.

Westward spread the art of printing and the manufacture of paper. The first printing press in the Americas was in Mexico, nearly one hundred years before the landing of the Mayflower.

With the early missionaries went hand presses and professional printers.

The success of educational missions depends much upon the ability to read on the part of the ones taught.





Folomo, of Liberia, a new literate has found Christ.

One day in 1950 this crumpled piece of paper was left on the doorstep of Lutheran missionary Wesley Sadler, a literacy worker deep in the interior of Liberia. Literally translated, the letter reads:

Mr. Sadler:
I have read all the books on God.
I want you to pour God-water on my head.
I want to become Jesus person.
—Folomo

Courtesy of Committee on World Literacy and Christian Literature.

Literacy → Reading God's Word → Discipleship

The Women's Missionary Magazine

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Year's Theme:

THE BIBLE and MISSIONS

"But what was the use of translating the Bible when the people could not read? So they became educators."

SO THEY BECAME EDUCATORS

Literacy and Literature

DR. LAUBACH CONSULTS WITH MISSIONARIES

By Reverend JAMES D. BROWN, Missionary to Pakistan

(Dr. Laubach held a conference with a number of missionaries, Indian teachers, both Christian and non-Christian, Indian pastors and others in Pasrur, Pakistan. He told us he wanted to get started on making a language chart, and discussed principles of the Adult Literacy Campaign with us. The following imaginary conversation is based on the material presented at that conference. There may be several missionaries taking part, or several playing the part of the missionary. In that case the speeches may be divided, according to each individual situation.)

MISSIONARY: We are glad you have come, Dr. Laubach, for we have heard of your work in the Philippines and hope you will help us out in teaching our adult illiterates to read.

DR. LAUBACH: I am glad for the opportunity of working with you. But I do not wish to leave the impression that the success of this work depends to the slightest degree on anything which I have done. It is the Lord's work. He started it, and His Spirit has carried it on. We did have with His help, a certain amount of success in the Philippines, for which we give Him thanks. Our task was made easier because our alphabet there was fairly simple. I understand that our task here will not be quite so simple.

M.: Right. Our alphabet has several complications which yours in the Philippines did not have.

Dr. L.: How many letters are there in your alphabet?

M.: 34.

Dr. L.: And we had only 14. Does each one of the letters represent a different sound?

M.: Some of the letters have more than one sound.

Dr. L.: Is there no way to tell the difference?

M.: In the usual printed books, no; but in the primers symbols are used to make a distinction.

Dr. L.: We will be able to use those symbols in the chart and primer we will work out. Shall we begin? What is the first letter in your alphabet?

M.: Aleph, formed by making a short vertical line, thus: (See 1 in footnote)

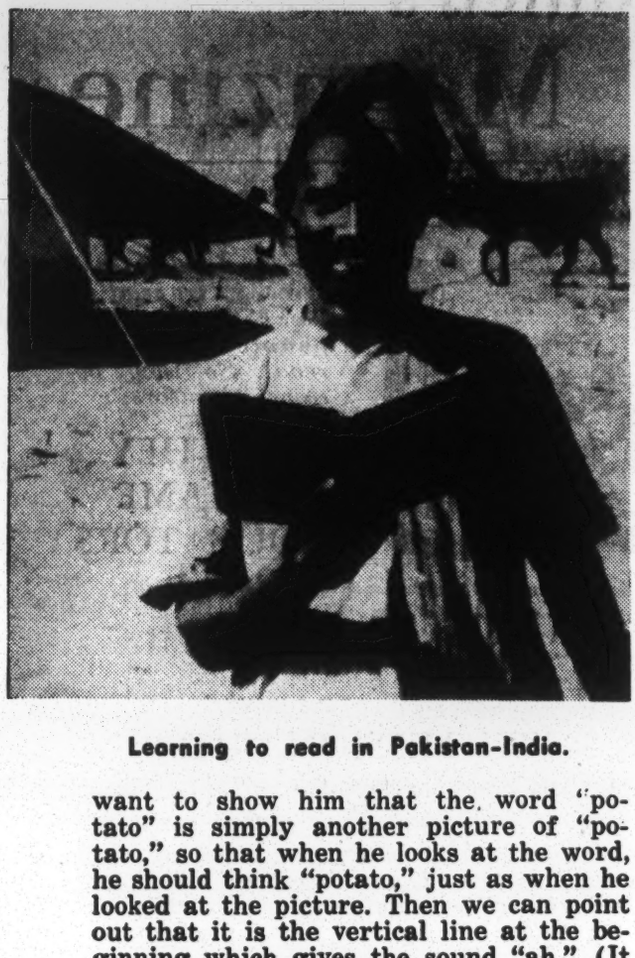
Dr. L.: What we want to do is find a word which begins with this letter—a word which will express an idea which can be put in the form of a picture. Can you think of one?

M.: The word for potato would do very well. It is a short word, and easily written. (Writes it on board) (See 2)

Dr. L.: Now will you draw a picture of a potato? (Missionary does so) This is the idea—the illiterate looks at that picture of a potato and thinks, "potato." We

This dialog was written several years ago in response to a request from Miss Emma Kensil for use at the New Wilmington Missionary Conference.

1	2	3	4	5	6
ا	آلو	ب	ب	بیٹا	کتاب



Learning to read in Pakistan-India.

want to show him that the word "potato" is simply another picture of "potato," so that when he looks at the word, he should think "potato," just as when he looked at the picture. Then we can point out that it is the vertical line at the beginning which gives the sound "ah." (It should be remembered that Urdu is written from right to left.) Does this letter ever appear in any other form?

M.: No, it is always the vertical line.

Dr. L.: But that next letter is almost like it. How can we distinguish between those two?

M.: That letter is the "l" and may be joined with a letter which comes after it. The aleph can never be joined to a letter following it, but may be joined to one which comes before. This however, does not change its appearance.

Dr. L.: Then I think that will do for the aleph. What is the second letter?

M.: The second letter is "ba." (pronounced as "bay") It is written this way (See 3) (Writes it on board)

Dr. L.: Does it ever appear in another form?

M.: Yes, there is a shorter form sometimes which looks like this: (Writes it on board) (See 4)

Dr. L.: Then I think we should have key words for each form. Can you think of one for the shorter form?

M.: Yes, the word for son will do very well. It is "beta" (pronounced "bay-ta") and written this way: (See 5)

Dr. L.: Yes, and we can draw a picture of a boy on the chart. Now, another word for the other form.

M.: Suppose we take the word for book which is "kitab." ("kit" as in "kitten," "ab" as "a" in "father," plus "b".) (See 6)

Dr. L.: That will do very well, for we can easily draw a picture of a book. Now you see what we want you to do. You should go through the alphabet, and take every letter and every form of every letter, and figure out a key word for it. Make out the complete chart, and get started teaching. I will be back this way in a few weeks, and may be able to make some suggestions at that time. Do you have any questions to ask before I go?

M.: Yes. We would like to know where you get teachers to do this work.

Dr. L.: We use the teachers in the mission schools; many of them catch the vision of service that there is in this campaign, and are willing to give of their spare time to have a part in it. But this is not enough. We have the slogan "Each one teach one." An adult who has learned the first lesson is supposed to teach that lesson to someone else before learning the second lesson.

M.: That sounds like a good idea.

Dr. L.: It has been quite successful. We must recognize the fact that it has not worked 100%. If it did, soon all illiterates would be able to read. But many are doing it, and thus many are learning to read who would never learn if it were up to us alone.

M.: Then, too, we sometimes find people who seem to be very dull, and others who insist that they can never learn.

Dr. L.: We have a simple test to be given which serves a double purpose. It really does tell us whether the illiterate can learn to read, and it gives him self-confidence, for after all, he has passed an examination. Name over three numbers between one and ten in other than the consecutive order. For instance, 5, 3, 8. If he can repeat them after you in the order in which you give them, he can learn to read.

M.: That seems simple enough. But what about people whose eyesight is poor?

"Each one teach one."

Perhaps a person cannot see well enough. We have many here in India who have poor eye-sight.

Dr. L.: We had an unfortunate experience in Cairo which made us see we would have to work out a test for this too. We had spent much time and effort on our charts for Arabic, and took them to one of the hospitals to try them out on the patients. Almost no one learned to read, and we were discouraged. Then we discovered that many of the patients of that hospital were eye patients! They had not been able to see the charts. The test is this: Make five dots with your pencil on a piece of white paper. Hold it up before the illiterate and ask him to tell you how many dots there are. Have them all within an area of about a square inch. If he can tell you there are five dots, he can see well enough to learn to read.

M.: That seems simple. Do you have other suggestions?

Dr. L.: Yes. Remember that the adult illiterate is very sensitive. Do everything possible to build up his self-confidence. Always be on his level literally and figuratively. Talk his language. If he sits on the floor, you should sit on the floor, too. If anyone is to sit on a chair, let him be the one to sit there and you sit on the floor. Never say, "No, that is wrong."

M.: But do you never point out his mistakes?

Dr. L.: Yes, but not that way. If he reads a sentence incorrectly, say to him, "That's fine, you are doing very well. Now let us read that sentence again." And then you read it correctly, before he has a chance to read it. He thinks to him elf, "I made a mistake but the teacher didn't notice it. Now I will read it as he read it, and he will never know the difference." In that way, you have bolstered his self-confidence rather than undermined it. Our slogan is "India shall be literate." We know this can come about, and it will come about. What we need to remember is that it is not in our own strength that we will be successful. "Not by might, nor by power, but by my Spirit, saith the Lord."

Miss Laura R. MacLachlan and and Dr. Mabel Rose Massey examine a book for new literates. Miss MacLachlan has charge of our literacy work in India-Pakistan.

THE LITERACY CAMPAIGN IN ETHIOPIA

By ISABEL BLAIR, Gorei, Ethiopia

IN 1947 Dr. Hambrooke was the adviser to the Minister of Education in Ethiopia. Early in this year he stopped in Cairo at the American Mission Ezbekia to look up a friend. He was told that all the missionaries were in the church, across the hall from the office, listening to Dr. Laubach tell of his plan for a literacy campaign in Egypt. Dr. Hambrooke went into the meeting and became so much interested in Dr. Laubach and his literacy work that he talked to him about possibilities of coming to Ethiopia. Dr. Laubach's schedule was such that he could spare about two months. He agreed to go to Ethiopia, if the invitation came from the government. I suppose there is no ruler at the present time who is more interested in the education of his people than His Majesty, Haile Silassie. The number of people who can read are few compared to the numbers who cannot. Dr. Hambrooke returned to Addis Ababa with a burning desire to have Dr. Laubach in Ethiopia to help further literacy in this land. When His Majesty heard what Dr. Laubach had been able to do for literacy in other countries and how he had simplified many alphabets for quick learning, he quickly sent the invitation.

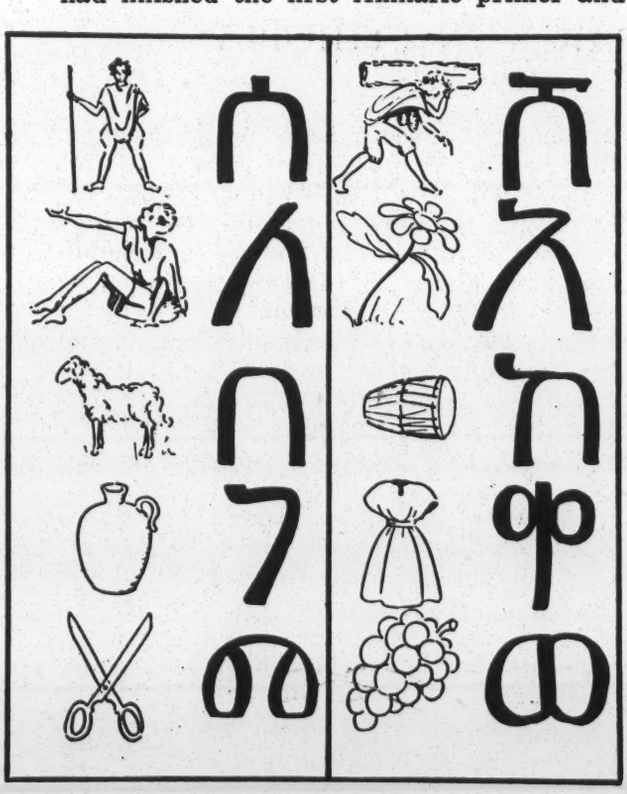
As is Dr. Laubach's custom, he gathered government teachers and clerks and missionaries around him for the work. The first task was to simplify and unify the alphabet. Having wide experience in this sort of thing, Dr. Laubach soon had the alphabet simplified by making the added ticks the same for all the vowel sounds. Dr. Laubach and his corps of helpers worked in Dr. Hambrooke's office.

Arrangements had been made for a large room on another floor which was under construction, but the literacy work was nearly finished before this room was ready. While some worked on unifying the alpha-

bet, others prepared simple lessons for beginners, using the basic form of seven similar letters for each lesson. Of course much repetition was used and the beginner would be able to read two-word sentences the first lesson. Miss Barclay, Dr. Laubach's artist, worked with an Ethiopian artist, to get pictures for each letter and for the large wall charts. Dr. Don Davies worked on a typewriter keyboard and was able to get all of the 231 letters on a standard keyboard, by having the uniform vowel ticks struck separately from the 33 basic letters.

Some were eager to have the same type of lessons in the Galla language to be set opposite the Amharic. This would not only enable the Gallas to learn to read, but to learn the Amharic language as well. At present there are at least fifteen different languages spoken in Ethiopia, of which Galla is the most widespread. His Majesty has declared Amharic the official language and that all must learn it.

When I returned from my mid-term vacation in Egypt in May, Dr. Laubach asked me to try to get lessons in the Galla language prepared. Two Galla friends from Wallaga who were in Addis Ababa, began to help me prepare the lessons. It was quite a task to get words for the first lessons which contained only the basic letters. About the time we had finally struggled through the first lesson, the other workers had finished the first Amharic primer and had it ready to present to His Majesty. Dr. Laubach and Dr. Hambrooke took the Galla lesson along to present the idea of having the two languages side by side. His Majesty was much interested in the entire work and approved of the Amharic Primer and could even see some advantages in having the Galla printed opposite the Amharic, although there is a law that no printing shall be done in Galla.



Amharic Chart

The next step was to present the Primer to the Ministers. For some reason, which I did not hear, these men did not appear for the scheduled meeting. Many felt keen disappointment. Later, however, they met with Dr. Laubach and heard the Primer and method explained, but did not commit themselves.

The day drew near for Dr. Laubach to leave. He was disappointed that the simplified alphabet and primer had not been adopted, but hoped that later the government officials would see the advantage of the method. He also thought they would see the advantage of having the Amharic alphabet on a standard-size keyboard instead of the cumbersome typewriters which a few government offices have at present. My two Galla friends and I worked longer and finished the lessons for the primer which of course has never been printed and which the Mission has on file.

When the simplified alphabet came up for vote in the Parliament, it was turned down by that body as well as by the Ministers. At that time a committee of Ethiopians was appointed to revise the alphabet. We hear that there is a group of educated Ethiopians who want to discard the old Amharic alphabet and use the Roman letters instead. I understand some of the Amharic primers were printed in hope that they would be accepted. The plan was to send each schoolboy home that vacation with a primer to teach at least one other person to read before school opened again. As far as I know these primers lie stored away unused. So died the Literacy Campaign in Ethiopia. I have not yet heard any report that the committee on the alphabet has decided anything.

However, our Mission has now in the hands of the printer a simple little primer based on Dr. Laubach's method of using seven basic letters of similar form for each lesson. With the first lesson the pupil begins to read two-word sentences. We hope that this little book will make it easier for children and adults to learn to read Amharic. We covet your prayers for the use of this little book.

LITERACY AND LITERATURE IN NORTH SUDAN

By MISS UNA COIE, Gedaref, The North Sudan

THE Evangelical Church in the North Sudan is perhaps unique from the tandpoint of a mission-field church in that s members are practically 100% literate. ince our church is literate our efforts are

Vomen of Omdurman leaving after a weekly eeting for sewing, reading and a Bible lesson.

eing directed toward getting its members o read good literature.

A bookmobile has been used in the tri- ity area of Khartoum, Khartoum North nd Omdurman, with both English and rabic books. The churches are visited very three weeks, and a new set of books resented by Miss Verna Pillow who is n charge of this work. A few trips have een made to the outlying stations of At- ara, Port Sudan and Wad Medani with ome degree of success in arousing inter- st in good literature. Gedaref and El beid have no organized churches, how- ver, an attempt has been made to interest terate Christians in reading even though ot members of the Evangelical Church.

Books published in Egypt according to he Laubach method are being used by our ible Women with the women in Sudanese loslem homes. Some found useful are: *he Wise Mother*, *How to Make a Home appy*, *The Life of Jesus*, and books on emperance. Also, the Laubach newspaper finding its way into some homes.

In Gedaref there is a wide field for lit-

eracy among Egyptian Copts who are not only illiterate but without shepherding except that which the Bible Women can give. We hope to interest at least some of them in learning to read for themselves as they are truly hungry for the Word of God.

The Bible Women continue to spread literacy to about 1000 women each week in their homes. Some have become, or are becoming literate, wholly through the work of the Bible Women.

An average of fifty attend the night school for men and boys at Gereif each week. Some, already literate, are much interested in the Laubach newspaper and other literature of that level available to them.

Recently to one of our former Gereif night-school pupils who was passing through Gedaref I handed a Laubach leaflet to read on the train. He was so much delighted with it that he inquired for more the next time I saw him.

At their recent conference the Bible

A Bible Woman teaching a pupil to read the Bible. Miss Verna Pillow has charge of this work.

Women were asked to volunteer to write portions for a new book for women in the homes, following the Laubach method, the book to be on the level of a second reader. Some topics chosen for the book are:

Ways of Cooking
The Power of Charms
Stopping Harmful Customs
Teaching Children to Tell the Truth
How Best to Buy Household Supplies
How to Clean House

Some responses have been coming in from the Bible Women. We hope that before too long this book may be completed. There is real need for suitable literature.

ADULT LITERACY IN NUERLAND

By RAY HUFFMAN, R.N., Nasir, South Sudan

ADULT literacy first came here in the early 20s, for the Nuer would not trust the Mission enough to send the children to school so most of the workers were selected as much for their intellectual possibilities as for their brawn. All were required to go to school two hours a day.

But as the Nuer began to trust the Mission, the pupils began to decrease in stature and the teaching of adult literacy faded out of the picture, until two years ago when the local Nuers received their first dose of the Laubach prescription.

Their language adapts itself splendidly to the system. I reduced the alphabet to its least common denominator and not even one unnecessary stroke is used in writing the letters. Yet an alumnus can write a legible letter, using this simplified script.

My greatest concern at first was to make it attractive for the illiterate as well as simple, for adult literacy is much like a telephone. To be effective, it must have a good receiver. But two out of the first three pupils proved that an illiterate Nuer can be made literate in seven weeks if he has one hour's lesson a day six days a week. When they saw the progress these two men made, both men and women wanted to learn to read.

From time to time I have made minor changes in my system, simplifying it. I eliminated the pictures, for our Nuer do not understand pictures, never having seen any. Since the Nuer has a splendid memory, I feature it by telling him that these letters are like people he would meet if he went to a new village so he must learn their names. When two walk together he must call them by their right names also. Sounds silly, doesn't it? But you should hear us as we talk about the short people, the tall people, the orges (people with tails), that "b" is right-handed while "d" is left-handed, and "m" travels on three legs while "n" has only two.

Teaching them to divide a word into syllables was a problem until I told them that the vowels were friendly people who walked together or with anyone they met while the consonants refused to walk together without a mutual friend between them. It suffices.

The school pupils were skeptical at first for they felt that no one could learn in two months what they spend from four to eight years in attaining, but their disdain is now veiled as they see our alumni able to read anything they have in school.

The local Nuer who officiates as cook for our English District Commissioner learned to read while the DC was on vacation last summer. The DC was amazed to find him literate when he returned but exclaimed, "If it could only affect his cooking!" So I made a cookbook in Nuer which will at least mean that Nuer will be reading a bit every day.

The course floats along on a wave of enthusiasm and Danger curve No. 1 looms up when the course is finished and the new alumnus must supply his own impetus, if he is to remain literate. A weekly reading circle and leaflets at frequent intervals tend to help him past this curve but the constant demand is for more and more literature.

Another problem I encounter when they take this sudden leap into literacy is the lack of background of accumulated knowledge, which must be supplied. I have worked over my translation of Mark and part of Luke so far, inserting a city called Jerusalem, a river called Jordan, a chief called Herod, in order to make it intelligible to the newly literate.

Alumni of the course have joined the inquirer's class. All read Bible stories aloud in their villages which means their people hear the Message.

Recently the DC has announced that he is going to have two adult literacy courses for the chiefs and in the future an illiterate chief may be in danger of losing the insignia of his office.

One requirement in preparing literature is that it must be simply written yet its content must be of interest to the *adult Nuer* mind. Since we control the type of reading matter they receive, I find this a splendid avenue for evangelism where the printed page can spread the Message farther than where our feet can take it.

There is a decided gap between the schoolboy who goes away to school and the village people and that gap can be closed —not by retarding the boy in his progress —but by reaching the villager with *adult* literacy.

ADULT EDUCATION IN AN EGYPTIAN VILLAGE

By JEANNETTE L. McCRORY, Sterling, Kansas, on Furlough from Egypt

WHEN I first went to the Minia District I found only three missionary societies and they were hardly worthy of the name. That year only two were willing to give a Thank Offering. During the following year I went wherever a group of women was willing to meet and talked up the missionary societies. The organization was difficult for so few could read or write. At last I lowered my standards and said that only the secretary needed to be literate but even then it was often necessary to choose the pastor, evangelist or school teacher as secretary. However, surmounting all these difficulties, nine new societies were added to the list.

That Spring our Presbyterial was held in Saft Maidoun, at the farthest side of the Presbytery. As it was impossible for these societies to send delegates I decided to lighten their burdens by having our own private Presbyterial in Minia the preceding week and then taking a report from that one to Saft Maidoun. When inviting the women I suggested that every one come who could. There were 26 from one society, ten from another, and so on. Over sixty women from the villages attended that day.

For the program we used mostly local talent, trying to get one or more from each society on the program. We asked the women of A— to sing a special song. As their song was announced each one began to look for a song book, hunted up the number and took her place in the front of the room. When all 26 were assembled they began to sing lustily if not musically. Personally, I considered this part a fizzle.

About two weeks later, while attending a meeting in the Village of B.A.— a delegate from that society reported on the Minia Presbyterial. She tried to tell about it but was unable to remember anything in particular so she finally said, "Oh, I can't tell you what was said but it made you feel good. The very best thing we heard was the women from A, standing up there, every one opened a song book, found the place by herself and they sang a special song. If only we knew how to read we could do things too."

That last sentence gave me my clue. As the meeting was closing they asked me to speak. I reminded them of what their delegate had said and told them that if any one there wished to learn to read I would secure a teacher and we would begin lessons that week. At once I began to hear such remarks as:

"Can a cow learn to read?"

"I am old. I'm not a school girl any longer!"

However I insisted that there were no cows in our society and any one who wished to learn to read could do so. Finally three women said they would try. That week I secured Nasralla Eff. Michael, who was patience personified and meek as Moses, as their teacher. Dr. Laubach had not yet visited Egypt, so we had to work out our own method.

At the book store I found a reader which gave three letters of the alphabet on the first page and three words on the second page made up of those letters. So Nasralla and I worked out a plan where we would teach one woman the three letters and have her read the three words. Then we called her our *Teacher* and asked her to teach them to someone else before we would let her turn the page to see her own new lesson. This appealed to her ego as well as indelibly stamped those letters and words on her own mind. This method worked so well that at the end of four weeks these three women had finished their first book and were beginning to read from the Gospel of John. As other women saw that these were really learning to read they, too, joined the class.

After two months of study we planned the subject of the Womens' Meeting to be taken from the chapter they were then studying and we gave each of our three leading pupils a few verses to read. This was a gala day in the village. The women themselves were proud to be able to read; their friends were proud of them; other pupils increased their efforts so they might read next month; and a few timid souls who had been afraid to take lessons were now ready to start.

The teacher was unusually fine for this work. He held the interest of the three women who first began to read and led them along, ahead of the rest, constantly showing the others what they, too, could do. During the first year this group read John, Matthew and Mark and made a chapter study of Luke and many of the group memorized the Helen Gould Bible Verses—509 in number. (There were 28 women in all who learned to read.)

That Spring when again we held our

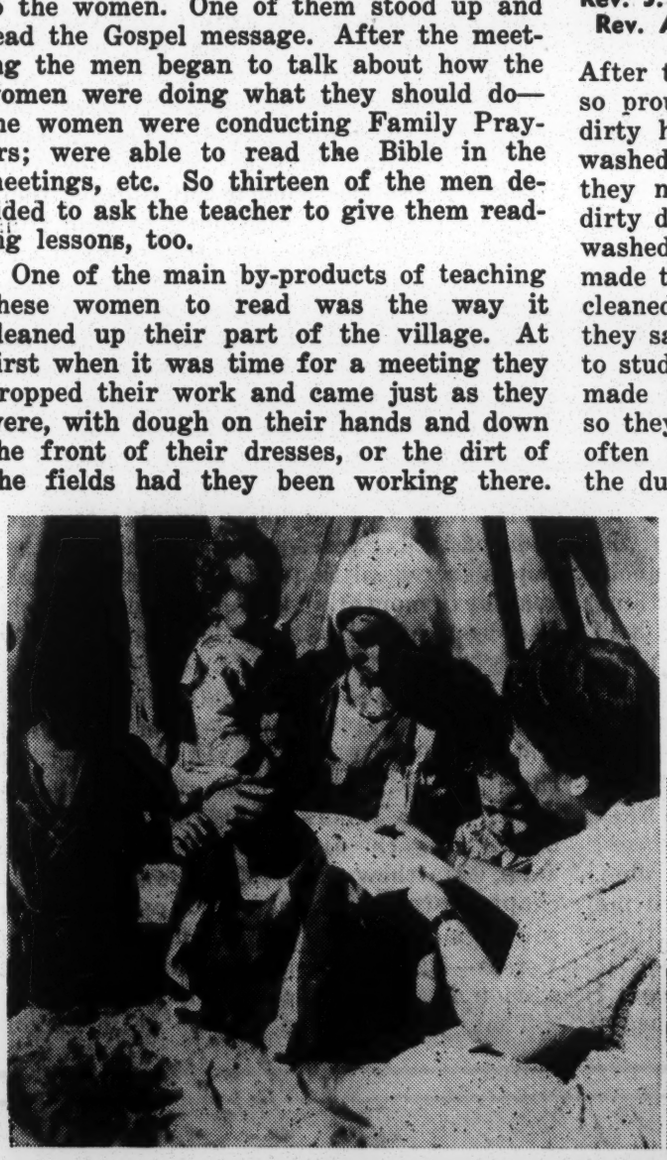
Presbyterial in Minia we asked one of these women to give the main address. As I was wanting the pastors of the District to see how the village women could develop in one short year I invited all to attend. As it came her time to speak she walked up on the platform, dressed in her village dress and shoes, with all the dignity of a college graduate, picked up the Bible and read a selection, then placed it on the table and proceeded to give a well-prepared address. The pastors sat forward, spell-bound. After the meeting they came to me and said, "We never dreamed that we would live to see the day when a woman from B.A.—would stand upon the platform of the Second Church of Minia and deliver as fine an address as we have ever heard."

During the following year one night the Teacher-Evangelist was ill and could not go to the church to conduct the evening service. The people came as usual, sang and prayed, but when they wanted to read from the Bible there was no man present who knew how to read. They had turned to the women. One of them stood up and read the Gospel message. After the meeting the men began to talk about how the women were doing what they should do—the women were conducting Family Prayers; were able to read the Bible in the meetings, etc. So thirteen of the men decided to ask the teacher to give them reading lessons, too.

One of the main by-products of teaching these women to read was the way it cleaned up their part of the village. At first when it was time for a meeting they dropped their work and came just as they were, with dough on their hands and down the front of their dresses, or the dirt of the fields had they been working there.

Rev. J. W. Pollock, Miss Helana Mikhail and Rev. A. Russell Stevenson on Literacy tour.

After they took their first book they were so proud of it but they soon noticed that dirty hands made the book dirty so they washed their hands before taking it. Then they noticed that putting the book on a dirty dress made it dirty, so the dress was washed more often. Then the dirty child made the book dirty so the child had to be cleaned up. As their houses were dark they sat in the street in front of the house to study and they noticed that dirty streets made the dresses and the children dirty, so they swept in front of their houses and often sprinkled the streets to keep down the dust.



Left: Miss Helana Mikhail teaching Arab refugee women during the period she was released from work in Egypt for this purpose. Below: Miss Helana awarding a diploma.

To think of Literacy Work in Egypt and the Near East is to think of the leadership of Miss Helena.

Courtesy of Committee on World Literacy

Our Missions Schools and Colleges

HIGHER EDUCATION IN EGYPT

By MRS. W. J. SKELLIE, Assiut, Egypt

SCHOOLS were started in the early days of the Mission in Egypt. Education has always been an important part of the whole Mission program. At the beginning of Mission work in Egypt illiteracy was all but universal. So to teach and train leaders for the church has been and still is one of the aims of our schools. Because of a great increase in the educational program of the Ministry of Education, the number of our Mission schools is not as great as in former days, but our schools of both Primary and Secondary grade have a fine standing and good influence in the communities in which they are located.

At the present time the Mission is conducting more schools of the Secondary grade for girls than for boys. Most of the schools follow the government course of study, because the patrons desire it. But in addition, the students have Christian teaching as well as the influence of Christian life and activities around them, all of which makes for the building of good character and life. One cannot measure the far-reaching influence made by Christian teachers in their contacts with boys and girls of school age.

Schools for girls of Secondary level are found in Tanta, Cairo, Assiut and Luxor. Secondary schools for boys are located in Cairo and Assuit. The College for Girls in Cairo is our largest and has the highest academic standard. It does not follow the government course of study, but its course is similar to that of a Junior College in America. Its student body is largely drawn from the wealthy and upper middle class.

Assiut College, founded by Dr. John Hogg in 1865, has served the Mission and church faithfully through all these years. It had a humble beginning in a donkey stable, but it soon moved into larger quarters and during the years has grown and developed so that now it is well equipped with buildings and campus. It has trained men for the ministry and service in the church of Egypt. It has given many teachers and workers to our own Mission schools, and to other educational institutions throughout this land and in the Sudan. Government officials, business men and landowners have received their early training in the classroom and on the campus of Assiut College. Many of them are loyal to the College and give it the credit for the training received. Through the years it has borne witness to the highest and best in life and has set forth the high ideals of service to God and man. Living and working in a Christian atmosphere and under Christian influence and teaching, a boy has the opportunity of growing and developing into manhood knowing the Christian way of life.

Assiut College is not a full college in the American sense of the word, and it does not grant academic degrees. The American University at Cairo, which is not under the Mission, is the only American institution in Egypt which gives bachelor degrees. Our students in Assiut begin their school life with six years in the Primary department. This Department is located in the city of Assiut on the old College campus. After passing the government examination for the Primary Certificate, they enter the Secondary department, which has the regular five-year government course. After passing the government examination in this department they are ready to go on to the University or higher schools. The campus has a fine location at the edge of the city. The Secondary has been here for about forty years. The work in Assiut College is perhaps equivalent to Junior College work in America with some variations. For a number of years the College had a special science course preparing students for Beirut University Medical School, also a special arts course. These were dropped because of changing educational demands in the country. Now we have the regular government secondary scientific course and a few boys in an arts course preparing for the Seminary.

Aside from the regular Primary and Secondary courses Assiut College has a three-year Agricultural course in practical farming with particular emphasis on dairying. This is offered to students having the Primary Certificate. This course is still in the experimental stage, but it has had a fair degree of success. The dairy has been a very successful experiment. The first Jersey cattle were brought out from America in 1928 and twice since then Jerseys have been added to give new blood to the herd, the last ones coming in 1950.

The present school year has been difficult in many ways because of the unrest and unsettled situation in the country. At the beginning of the year the enrollment was good, an increase over the previous year. In the Primary there are 538 boys, in the Secondary 308 and in the Agricultural department 35. The boarding department offers a real opportunity and challenge for there are 130 boarders in the Primary and 219 in the Secondary and Agricultural departments. They live and work together in a Christian atmosphere and have a fine opportunity for good fellowship in their studies and various school activities.

It was an impressive and inspiring sight to see 18 boys and five girls, from the College and the P. M. I., uniting with the church at the Communion service the week before Christmas. Every year after a period of training in communicants' classes, there is a good group coming into the fellowship of the church.

There was real interest and response shown in the Religious Emphasis Week held last November. Two young pastors from Cairo brought messages in chapel and regular services. Many brought their personal problems, and a good number had a new spiritual experience and expressed the desire to lead an active Christian life.

We believe that our schools have a great opportunity and responsibility as they labor to give the youth of Egypt a sound educational training in the name and spirit of Christ who said, "And ye shall know the truth, and the truth shall make you free.

THE DOOR SWINGS WIDE

This letter is one of two letters included in a leaflet prepared by members of the Home Council of the American College for Girls, Cairo, Egypt, to show that "our door still swings wide for the girls and women of Egypt to enter and enjoy the many privileges in store for them there."

Princeton, New Jersey
October, 1951

My Dear Friends of the American College:

IT WAS a year ago this time of the year when the boat passed the Statue of Liberty and we realized that we, my husband and I, and our three children, had arrived in the New World, the seat of freedom and the castle of democracy. It was my first visit to the States; but, in a sense, America was not new to me. I was well acquainted with its history and the heroic achievements of its leaders. Also, I have been an admirer of its rapid progress in all fields of learning, and its traditional generosity in extending its benevolent hand to other countries.

There are varied means by which America is known in my country, Egypt, and in the neighboring areas of the Middle East. The newspapers and magazines, the movies, the military or diplomatic representatives give ample impressions of the United States, but not always true impressions of the American people and the American ideals. I was lucky to get my impressions through my study in one of the great American Institutions in the Near East—I mean the

Mrs. Hanna (Aziza Iskander) Rizk is living with her family in Princeton, New Jersey, for the second of a two-year period. Her husband, Hanna Rizk, is head of the Extension Department of the American University at Cairo. On leave from the University to complete work on his Ph.D. degree, he did such outstanding work last year that he was granted a fellowship for further study during the current year.

Miss Evelyn McFarland and Mrs. Ewing Bailey giving orders for the day concerning the care and cleaning of the classrooms.

Busses loading after school, to take non-boarding students of Cairo College for Girls to their homes.

American College for Girls, where it was possible for me to develop tolerance, understanding and lasting friendship, all of which contributed greatly to my happiness and the happiness of my family.

My ten years of study in the College and now fifteen years of continuous contact with its activities and developments after my graduation, as an alumna and a mother of a student at the College, make me realize how much the College is serving our country.

The College was established in 1909, when any college education, above the primary level, was not available, nor was it welcomed for girls. It was a pioneer in college education for girls and after its successful operation, private and government schools were established.

The College for Girls was the bridge over which girl students crossed to the University education. The first girl student admitted to the American University at Cairo in 1926, and the first girl student admitted to the faculty of letters of the State University in 1932, were graduates of the American Girls' College.

It is recognized all over Egypt that strength of character is the foundation of a nation. No wonder then that the student body is drawn from the three great religions, and mostly from the leading class of the country. The Christian atmosphere of the College, the friendship between teachers and students, and the varied extra-curricular activities, contribute to building up strong character. It is in this field that the College is setting a high example.

A recent contribution to the life of the educated Egyptian women is the erection of the spacious and bountiful Library which opens its doors to students, alumnae, and educated women. Many of this group who are eager to continue the process of education are waiting for the completion of the furnishing of the Library so they may make use of the 20,000 well-selected books.

The College has played an important role in the past, in opening up opportunities for education and moral development. The place of women in the Egyptian Society today and their active participation in social welfare movements and increasing participation in public life enhance the value and importance of the American Girls' College to the life of Egypt.

Sincerely yours, *Aziza Iskander Rizk*

EDUCATION IN ETHIOPIA

By MRS. DUNCAN C. HENRY, Gorei, Ethiopia

ENGIDA awoke with a start. Yes, his head had received the tap of the teacher's long stick. He sighed and started to sing-song his alphabet. "Ha-hu-he-ha-he (short e) -h- ho, la-lu-le-la-le-l-lo" and as he sang he swayed his little body back and forth. The sun was shining outdoors and the air in the little, close room was still and sleepy. Why couldn't he stay awake as the good priest wanted him to do? Why did his mind slip off into dreams while his lips went on with the same sounds, while the eyelids dropped again and the little mouth was stilled.

To the Church of Ethiopia goes the credit for keeping alive educational efforts in the long years that Ethiopia lay safe behind her mountain barriers. Those mountain

barriers that kept the enemies out for a thousand years, also kept out the new world movements and the beginning of a new kind of education for the common peoples of the world.

During the Dark Ages in Europe the education was carried on by the priests and monks of the churches. In Europe and America education was being given rich and poor alike by the government. Perhaps the mountains had kept the tide of world education from swirling across Ethiopia as it had across Europe. Only the priests of the Coptic Ethiopian Church were concerned, as the boys who were needed in the future to carry on the work of the church must know how to read the Psalms of David and the ritual of the church. Both of these were beautiful and well worth knowing but the steps to that knowledge were hard to take and the methods of teaching were not up-to-date ones.

As ever, when a mission society goes into a country to preach the Gospel of the Christ, the missionary soon realizes that teaching must go along with preaching, for the Word in the hands of the one man only, i. e., the missionary, is not a satisfactory method of founding a church. So the Swedish Lutheran missionaries going into Asmara to the north of Ethiopia, found that preaching and education must go hand in hand, and so during the last part of the 19th century, schools were started by the Swedish Missionary Society in Asmara, so that their people might learn to read their Bibles. Then other subjects were added and full school courses were given. This movement spread into Ethiopia and by the year 1920 there were s e v e r a l small mission schools taught by the graduates of the mission schools to the north.

So in the beginning of the 20th century, modern education began to come into the country with the granting of government permissions to mission groups to enter Ethiopia. A new ruler came to the throne, His Imperial Majesty Haile Silassie I. The dream of his heart was that schools and hospitals be made possible for all of his people. This could only be done if trained teachers were brought into the country and this His Imperial Majesty began to do. Schools were built by His Imperial Majesty for boys and by Her Imperial Majesty for girls, and permissions were given to various mission societies to open schools here and there in Ethiopia. A recent count of mission stations places their number at about forty. At each of these stations there are attempts at teaching reading at least, and at many of them the grades in school come into higher elementary grades.

Since the war is over in Ethiopia, His Imperial Majesty Haile Selassie I, has made it possible for the opening of many government schools as well as the re-opening of most of the mission schools. He has a Ministry of Education with trained men at the head. He has a Director of Education in each province. Some of them are very fine men and are doing very good work. Others will be replaced as His Majesty finds others more fitted for the work. The province schools, with the exception of Shoa and Harrar provinces, complete the seventh grades. Those two have secondary schools which carry the student to college level. Some of the lower schools are good schools and some quite inferior, depending on the man who is the head of the school. As I have said, the poorer ones are being weeded out as soon as it is possible to obtain better teachers.

Since the war His Imperial Majesty has brought a number of foreign teachers into the government schools of Ethiopia. These have proved a great help, although a few have had to be sent out of the country. Because they have come from various countries and many religious beliefs, they have been asked not to propagate their religions in the schools to which they were sent.

What about our own mission schools? Sayo has 17 church schools which take the education of their church children to the end of the third grade. The Mission School at Sayo is now being advanced to the end of the eighth grade. There will soon be boys who need a higher education and the mission has plans to open a higher school. Addis Ababa has a fine girls' school; Gorei, an adult evening school.

Is reading, writing and arithmetic, with modern subjects, all that are taught in these mission schools? By no means. They are given Bible and character training. They are fitted to return to their communities to be the leaders in the work of the community as well as to aid their community to live an all-around Christian life. Christ wants us all to make the most use of all that God has opened up for the use of His people. In doing this we need the education of mind, heart and hand. And as the boys and girls learn how to open their hearts to His Knowledge and to accept Christ as their Savior, they are learning the most important thing in life. "Come and learn of Me," said the Savior, Jesus the Christ, and if we learn of him we have the beginning of Wisdom.

OMDURMAN COMMERCIAL HIGH SCHOOL

By RIED F. SHIELDS, D.D., Khartoum, The North Sudan

THE Commercial High School opened its doors on August 6, 1951. Only one room of the new building had been completed and it was reached by scrambling over piles of building materials or rubble from the old government storerooms which were demolished to make room for the new. The class was surrounded by noisy workmen and there were no amenities, but there were boys for whom the above seemed no deterrent and since the building had been so long delayed beyond the agreed date of readiness (a quite normal condition in this land) a start was made.

Only a beginning class was to be accepted. The committee, which is composed of representatives of the Presbytery and the Mission under whose joint control the school is organized, had agreed to take 35 boys. There were more than 80 applications and when the roll was finally made up we found that we had made a miscount and accepted 36. Only six of the promised desks had been completed and we borrowed benches from the church, while we gradually acquired the required number. A local typewriter dealer had promised to have at least twelve second-hand typewriters for us by the first of July. In late August he gave us two and some more at the end of September. We have at last succeeded in buying fifteen.

The building, consisting of a wing of three large classrooms and another unit of office and library, was eventually completed and the rubble cleared away. An enclosing wall was erected too, but unfortunately where the front gate was to be there is still a public latrine which the municipal government has not yet got around to moving. But such annoyances are much less annoying to the Sudanese than they are to one from the fussy west, and our boys are proud of their new school. We must have more room in anticipation of a larger enrolment next year, and a gift from Mr. and Mrs. M. B. Giffen of Chevy Chase, Md., will make this possible. The original building was given by Mr. and Mrs. Cloyce Stewart of Washington, Iowa. The prospects for rapid growth are very good.

We have one Christian pupil, the son of a fine United Presbyterian elder. The others are all Muslim. They range in age from 15 to 19. They come from all parts of the North Sudan—from Geneina which is on the western border and Port Sudan on the Red Sea coast; from Kawa on the White Nile where north and south meet and Wadi Halfa on the border of Egypt; from the plains of Kordofan and the cotton land of the Gezira; from Dongola, the old Christian kingdom where Christian and pre-Christian monuments are abundant and from the modern cities which form the capital here at the junction of the White and Blue Niles. They have attended many different schools. They represent many different tribes.

Faculty of Omdurman Commercial High School. From L to R: Akasha Effendi Giffen, who grew up from early childhood in the Boys' Home, is now football coach; Munir Eff. Tewfik, commercial subjects; R. F. Shields, missionary; Haseeb Eff. Ashkar, Arabic; Rev. Wesley Astasi, pastor of Omdurman Church, in charge of daily chapel.

Our study course as planned will cover three years, at the end of which we expect to turn out competent stenographers and bookkeepers. The boys study the Arabic language of course, but most of their work is done in English. Were you to hear one of their lessons you might think us overoptimistic to expect competency at the end of three years. But when one remembers that they are actually using for everyday communication what has heretofore been merely an academic exercise in school, their progress seems quite remarkable.

The Arabic is taught by Haseeb Effendi Ashkar a business man, son of a Presbyterian pastor in Syria who was for many years headmaster of mission schools in Palestine and the Sudan.

Munir Effendi Tewfik handles the commercial subjects, with experience in teaching as well as in bookkeeping and secretarial work in local firms.

Rev. Wesley Astasi, the pastor of our local congregation, has charge of the daily chapel services.

For football coach we have Akasha Effendi Giffen. Football (soccer) is the national sport and Akasha is a player on one of the championship teams. He is also a fine Christian young man, deacon in our Omdurman church and the pharmacist at the English Mission hospital.

I take all the classes in the English language, including penmanship and spelling. On these two latter exercises I bear down hard in spite of a memory which goes back to my own commercial school days when I loathed both these duties. My boys find them as dull as I did but they are learning in penmanship many good moral adages in the best old McGuffey tradition.

Our boys also have a Bible lesson every day although the class is so overwhelmingly Muslim, I do not think they are eager but they are about as responsive as boys of that age would be anywhere. Christian ideas, Christian doctrine, Christian ethics are not only entirely new to them but quite contrary to their accepted forms and sometimes it is difficult to get a common ground of agreement from which to proceed. Sometimes this fact is an advantage. For example, when we memorized the Ten Commandments the third made a big impression on them from the very fact that they were in the habit of breaking it continuously. A Sudani uses God's name in practically every assertion and every reply to a question. "Yes" is mostly expressed by an oath.

For a while after learning the commandments our boys could hardly carry on a conversation together because someone interrupted with a rebuke for taking the Lord's name in vain. Yet what was more or less a joke proved effective teaching too. The Sermon on the Mount proved a very challenging opportunity for discussing some of their national customs and habits. These are young men who are old enough to think for themselves and soon will be old enough to act for themselves according to the law which governs change of religious status.

We expect that the school will be in charge of Rev. Leander Finley on his return from furlough and we hope that he will be joined by some young man from America on a short-term basis—a young man who wants a hard job but a fruitful one as Christian teacher and leader and friend of these black Muslim youths on the threshold of manhood, eager for change from the old ways of their forefathers in a land that is fast changing and developing and itself on the threshold of independence and self-government.

. Pray for the Omdurman Commercial High School.

MORE ABOUT MISS HELANA MIKHAIL, EGYPT LITERACY LEADER

(See pictures, p. 458) The *World Literacy News Letter*, Vol. V, No. 2, contains gracious words of Dr. Frank Laubach about our Miss Helana as he saw results of her work in Egypt and also in Gaza among 200,000 refugees, and throughout Jordan and Syria where she had organized literacy campaigns and trained teachers.

Of his visit in 1951 Dr. Laubach wrote, "Then we came to Jerusalem by the trail Jesus took on his road to the cross, and the same road on which the Good Samaritan found the man wounded by thieves and bound up his wounds. Jerusalem broke my heart. The Jewish-Arab war left great areas blasted and countless houses in ruins . . . Near Bethlehem Helana showed us an incredible sight of 5,000 refugees camped on rocks where just about nothing will grow . . . I talked to the girls of the American college here (Beirut) last night, and they seemed burning up to teach and to write for new literates. They are going to invite Helana Mikhail to tell them of her experiences."

FROM DARKNESS INTO LIGHT

After two weeks of studying with the Laubach method, the wife of an Arab refugee in the Gaza Refugee Camp, wrote this letter to her teacher, Miss Mikhail:

My dearly beloved Miss Helana,

I am writing to you the first letter after I learned reading and writing.

I send you every thanks for your work for our fatherland and I ask God to keep you and to help you in this good work which the method of master Laubach has given us.

I have come from darkness into light.

Signed, *The Faithful Anma*

Teachers Raised Up Amongst Them

FACULTY MEMBERS OF AVALON

By VIDA GRAHAM, Avalon Girls' High and Training School, Pathankot, India

MEET some of our Staff of 18 teachers in the Avalon Girls' High and Training School—(The John and Jane Denham Memorial)—410 students.

Miss Ishwar Singh is principal of the Training School—the A. P. Mission contribution to this United Training Centre, a cooperative undertaking since "Partition". She has had three years in America at Columbia University and Biblical Seminary and is well equipped in every way for the work she is doing. She is a lovely Christian character and we thank God every day for the privilege of having her here with us as a co-worker. She is a real educator. Not only is she heading up the Training work but she is helping to supervise and improve the class teaching in the High School and is a wonderful help in our staff meeting programs.

Miss Ishwar Singh

Meet Miss Datta, our head mistress in the High School. She is on leave this year helping in the New Zealand Mission, taking charge of one of their Middle Schools while the missionary is on furlough. She returns to us in April. They would like to have her another year but we are planning some reorganization for this year and need her back. She is a sister of Headmaster Bashir-ud-Din of the Milne Memorial Boys' High School in Dhariwal. She along with Miss Ishwar Singh and eight other members of staff are graduates of our own High School here and three are graduates of our Training School.

Meet Miss Fazl Masih, our Math and Geography teacher. She has her M. A. in Geography and has been creating a new interest in the subject through her popular lectures and demonstrations of geographical apparatus and charts possible for classes. She is not trained but she does have natural ability as a teacher and hopes to get her training soon.

Meet Miss Nathaniel, our 8th class teacher and another valuable member of Staff. She is a sweet character, kindly and loving in her contacts with the girls and a good teacher. Her classes love her and so do we all.

Space doesn't allow me to go on down the list. I would like for you to meet them all—from our Training School teachers right down through the High School and graduates to our Kindergarten teacher who is a product of our own Training School. She is doing good work.

But, one more you must meet—Mrs.

L. to R. — Mrs. Akram Boarding House Mother; Miss Fazl Masih, Math and Geography teacher; Miss Nathanial, 8th class teacher; Miss Datta, Head Mistress in the High School.

Akram, our Boarding House Mother. She has been with us for a good many years and tries hard to give the girls a happy home as well as minister to their daily needs. It isn't easy to look after nearly 100 children ranging in age from 6 years to mature girls in the Training classes. She is a widow and has two daughters, one in the 9th and the other in the 6th. They were mere babies when she came to us.

"So they became educators" and they and we are trying to teach our girls lessons not only from books but lessons of life that will fit them to meet life victoriously.

"So they became educators" and that is what our girls in the Training School are trying to become and that is what we are hoping to send out next April—15 young women as educators into some of the schools of the Punjab. What an opportunity we have while they are here in training with us! But what a responsibility too!

TEACHER TRAINING IN PAKISTAN

By RUTH ARDREY, Lahore, Punjab, Pakistan

TRAINING teachers has its good days and bad days just as all other occupations have, but in spite of this, I consider it the most fascinating task in the world. Just down the street and around the corner on any day, be it good or bad, I can see an old-type school which sends me home to work harder than ever before to inspire and equip the would-be teachers in my Centre for a service which will truly honor the King.

In the afore-mentioned school some thirty little boys cluster on the curbway of one of the busiest streets in Lahore, all bent on the pursuit of learning. Now they are lustily shouting their tables, or droning out their spelling lessons, later to be written in thick letters with their reed pens on very grimy writing boards. Most of them can produce a few loose sheets, crumpled and torn, for a reading lesson, not half so interesting as the noisy traffic always passing by. The director of all this activity is a mere man, past middle age, and never seen separated from his bubble pipe as he squats on the ground by his charges or rises to tap a mischievous urchin with his long bamboo rod. Psychology and new methods of teaching have never troubled his career. If the boys pay their monthly fees, he keeps them sitting on their mats the required hours each day. What more could one ask of a school master!

In the early days in India when missionaries started education for girls, there were no women who could teach them, so of necessity, the type of master described above was called upon to impart light to India's little daughters. In vain the missionaries begged the parents of their most-promising girls to leave them in school for another year or two for instruction and preparation in the art of teaching. But parents feared to have their daughters train for service. Only after fifteen years of imploring did two families agree to allow their daughters to enter upon preparation for the dangerous career of teaching. Surely those parents' names should be recorded in The Annals of the Brave, for their courage laid the foundation for our Normal Training School at Sialkot. During the years which followed many young women have passed out from that school as trained teachers to enter the struggle against the darkness of illiteracy.

This Warfare has not been waged in the modern classrooms of the west, nor have its weapons been bright and shining and up-to-date, however the service of many has been bright and shining with love as they have striven to bring knowledge to darkened minds and the light of God's love to hungry hearts. Bringers of light in the darkness, we honor you for your vision and your steadfastness and all that has made your service different from that of the roadside, bubble-pipe, fee-taking teacher we gazed upon in the beginning!

Teachers from our Sialkot Normal are found in large cities and in small, out-of-the-way places all over this part of Pakistan and India. When the demand for instruction in English Training arose, we joined with other missions in supporting the work of the Kinnaird Training Centre in Lahore. Today these two institutions are supplying the teachers for our mission schools and also for many government posts. If it be true a nation is made in its primary schools and the primary school in its training schools, then just here we have the key to spiritual, intellectual and material possibilities that are indeed overwhelming. "For we have this treasure in earthen vessels that the excellency of the power may be of God and not of us."

FAITHFUL THROUGH MANY YEARS

Dear Members of the Women's Missionary Society,

IT was my pleasure to be in the Sialkot Women's Missionary Society Thank Offering service here. I have been in many Women's Missionary Society Thank Offerings but this is the first time I have been here. It has been a great pleasure to me to watch these dear sisters in Christ carry on the work of their society just as we do ours miles away from them. I think the work and activities of the missionary societies have trained the women to live a higher grade of Christian life than they would have lived if they did not have this training. Mrs. Foster looks after the Christian women, who live round about her. I have been watching her activities for three or four weeks now, and am learning much from her. Her home is Christian and everybody and everything in the home belongs to the Lord. The Lord brings to pass what is needed so God and she work together. It is wonderful to watch day after day the servant and Master work together. Our Christian Training Institute has sent students to the Theological Seminary for years, and naturally after sending them to the seminary, they started praying for them and are still continuing to pray for them.

Mrs. Mary Samuel with her Bible School Girls in Gujranwala and Miss Budd Singh, her successor.

So the Seminary and C. T. I. are living their life for the extension of the Kingdom of Christ in Pakistan.

Let our hands of prayers be always uplifted for them till He comes and establishes His Kingdom on earth.

Mrs. Mary Samuel

THREE BECAME TEACHERS IN N. SUDAN

By SARAH AHMED, American Mission School, Khartoum North, The Sudan

AMONG the girls who were raised up at the American Mission School of Khartoum North and became teachers are Mary, Elizabeth, and I, Sarah.

Mary's name was Nabeeha before she was baptized. Her parents were Moslems. Fortunately when she was born, a Christian neighbor and friend of her parents took care of her as a companion to her own little girl. Mary's parents did not have enough money to send her to school, so her mother said she would take Mary to the American Mission. She met the principal and the school helped Mary until she finished the fourth year secondary. While Mary was in school she was known as a Christian though she was not baptized. She believed that Jesus Christ is the son of God and she took him as her Saviour, and finally she asked from the government permission to be baptized, and she chose her new name from the Bible.

Mary was already a teacher when she was baptized. There were possibilities for earning more money than the mission gives: for instance when she began teaching an office was opened only for Sudanese girls. She might have had a salary of ten pounds, instead of five or six; she might have worked in a shop for nine or ten pounds or have been a government school teacher, but Mary says, "I like to teach at the American Mission where I have the chance to teach others about Christ, and also I like the school and the teachers."

Elizabeth, nee Bakhita, from a Moslem family, was brought to school as a boarder when she was eight years old. She stayed at the Mission and took all her education free, because her parents could not afford to pay her fees. She did not accept Christ as her Saviour and did not believe in Him easily, and she went on saying she was a Moslem, though she lived among Christians in the school and went to church and was taught of Christ. She did not confess that she accepted Christ until she read the Bible herself and understood it, then she

Sudanese Women learning to read

asked to be baptized. She named herself Elizabeth.

Elizabeth was asked to be a teacher and she says, "I became a teacher because I recognized the need of the Sudanese Moslem girls for Christ to be their Saviour. I *wanted* to be a teacher." She teaches the fourth intermediate and she is also a boarding teacher. She likes little children, and is now taking care of a little orphan boy, Sammy. One day she hopes to be the mother of many children in an orphans' home.

I am one who was "raised up among them." God chose me to be one of His. My mother did not intend to bring me to school at all. She was in need because my father left her and did not give her money. So she started to look for a job to earn money and came to the American Mission Bible Women and became a cook for Miss Mary Jane McKnight, who was kind to my mother and me. She helped my mother take care of me. When I was a child she furnished my clothing and when I was four she sent me to school and paid part of my fees. At first I was a day pupil, then I became a boarder. Since then the boarding department has been my home.

When I started my high school course I did sweeping and sewing to help pay my school fees. The school paid for my training in physical education.

Now I am a physical education teacher and a first-year primary teacher in one of the village schools for little children which is a branch of our big school. I teach there four days and on Fridays I give exercises to the girls in the big school. I like this kind of work because I like to teach little children and also I like my physical training.

All this time I was not baptized. My name was Zeinab, and when the girls saw me pray or read the Bible and heard me speak of Christ as my Saviour they were surprised and asked me, "Are you a Christian or a Moslem?" I said, "I am a Christian." Then they asked, "But how is it that your name is Zeinab and your parents are Moslem?" I would reply, "I am a Christian and I do not know anything but Christianity." Then of my own free will in my summer vacation in 1950 I went to the judge and told him I wanted to be baptized. After many questions he gave me a paper in which was written I could do as I wished. On September 3, 1950 I was baptized and my new name is Sarah.

I thank God that he chose me to be one of His children and I ask Him to help me to be one who brings others to His fold.

TEACHER TRAINING IN THE SOUTH SUDAN

By MR. AND MRS. E. ALAN WEBB, Obel, The South Sudan

ONE of the great advances in the work of the South Sudan Mission during the last five years was the opening of Obel School for the training of Christian teachers.

Perhaps the greatest need in any mission field is Christians of that country living Christian lives in the villages and towns and being victorious over the temptations that beset the nationals of that particular land. In other words, in the Sudan, it is not sufficient that Americans should live Christian lives, but there must be Sudanese example of victorious Christian living.

At Obel, young men from four different tribes, all reputedly Christians, meet together to study and learn how to teach little children. For many of them this is the first time they have met and worked with people of three other tribes. This is a strange new way of living, outside the tribal boundaries, outside tribal thought and customs. Here, at Obel, are learned some of the secrets that the world is looking for—that Jesus, Himself, does break down the middle walls of partition, and makes of all a new creature in Christ Jesus, and therefore each is brother to the other.

How slowly, and yet how surely, that lesson is learned by the new students, and from this experience of a new fellowship in Christ, superceding all tribal barriers and inhibitions, grows the Sudanese Church.

These young men, drawn from among the Nuer, Anuak, Dinka and Shilluk Tribes, seem so young and so inadequate when they arrive, but through the two years of training acquire a quiet dignity that is impressive. There are the disappointments and the failures, for there is constant pressure to immorality, to drunkenness, to fighting. Some do fall—but these need our prayers and sympathy, that they may return to the straight and narrow way.

These young Christian teachers are returned to villages where they must stand alone as Christians; where they must endure taunts and jeers and offers of others. Here they are the sole representatives of Jesus Christ, and Satan does not leave them alone.

These men are doing a wonderful work of evangelizing in a quiet way through the areas around our stations. It should be borne in mind that these are not evangelists, trained as such, but often they pinch-hit for the pastor or evangelist. They hold their services and Sabbath Schools, and all through the week of school, they have their Bible classes. In actual fact, these men are the first line troops of the Mission force.

Five years ago when we had our first training class in operation, every single teacher was dead against girls' education. An educated girl was a weakling, saucy, refusing to follow tribal tradition and cursed men. Nothing could change the minds of these men, for they had seen some misguided efforts to train girls, and they did not like the result. Their reasons, besides, being colored with the 'superiority of the male' attitude, did have some foundation, for early educationists throughout the Sudan did not give enough thought and care to the education of girls. Where girls were taught, almost always they were educated *out* of the tribal culture, instead of *into* it, and the results have been disastrous.

During the last year in numerous discussion classes, the teachers have not only approved of girls' education but they have begged the Mission to start schools. They have been so much interested in this thorny problem that they have been keen enough to set up a curriculum for a girls' school, and ironed out a good many of the problems which, years before, similar teachers refused to discuss at all.

A class of Dinka Teacher Trainees at Obel. Mr. Webb is helping the teacher with a Bible lesson. Note "Yecu" the word for Jesus, on the blackboard.

Obel is exercising a great pressure on the thought of the Christian folk among whom we work. First it unites in a real way people from different tribes, and then slowly and surely it is working toward putting the woman in her rightful place in the Christian home and Church. . . .

Such growth is of necessity slow, but we who have been in the Sudan a number of years can check off the development and growth and uplift of the Christian people. There have been woeful failures and sad mistakes as some have turned away from the Lord, and have gone seeking other things, but there are those who are faithful and who have gone on with the Lord.

At Wanglel I know a headmaster and an evangelist and his wife, who uphold the name of the Lord valiantly. At Obel I know a teacher and his wife; at Doleib Hill an elderly dresser who is a Christian gentleman; at Nasir a Supervisor of schools; at Akobo a fine teacher who was chosen by the church for holiday evangelistic work because he could be trusted with women—so does the Grace of God triumph in the human heart, and make them like His own.

The Church at home must follow the lives of such as these closely in understanding prayer, and for such institutions as Obel Teacher Training Center, and later as soon as it is started, the Evangelists' Training School, constant prayers must be made. From these, and other training programs the Great Commission given to the Church is being fulfilled—Go teach and preach . . . . . in the Sudan.

The Unusual In Education

MISSIONARIES BECOME EDUCATED

A Conversation by Three Missionaries

Setting: *Garden of the missionaries' home at the Girls' Boarding School, Khartoum North.*

Time: *October* 24, 1951.

Characters:
Helen Tetley } *New missionaries to the*
Ruth Wilson } *North Sudan*, 1951
Mary Anna Bode—Short term teacher at GBS, Khartoum North, since August 1950. *(Now Mrs. James Deemer)*

Helen: It doesn't seem possible. We've been in the Sudan a month.

Ruth: No, it doesn't, yet much has happened since we came. Of course, there are still many new and strange things.

Mary Anna: Well, Miss Una Coie says you must be able to do three things before you are a real missionary: clean out the drains, chase the goats out of the yard; and drive a car anywhere. It takes a little while before most of us can meet those qualifications.

Ruth: I should say so. "Drive a car anywhere"—I have almost had a dozen heart attacks just riding in a car here.

Helen: Yes, the first time we drove down the left side of the road, I held my breath waiting for a head-on collision. I'm accustomed to that now, but dodging pedestrians frightens me. They seem to ignore the cars. Is that because there aren't many cars here?

Mary Anna: No, there are a lot of cars. You'll notice that there are about as many taxis as private cars around this area. That surprised me when I first arrived. I had never thought of taxis in Africa. Then, in contrast, there's the tram which is quite like the Toonerville trolley.

Ruth: That's another thing that has impressed me. It seems that our part of the Sudan is a land of contrasts—paved roads and mere tracks through the desert; plenty and poverty; and the differences in the dress of the women. This afternoon I looked out of the window and saw a group of women wearing tobes with only their eyes and noses showing. Then I saw Regina, one of the Bible Women, go out with just a scarf on her head. I've noticed some of our teachers out with nothing on their heads. Is there a trend away from the veil?

Mary Anna: Yes, among the educated Egyptian women, especially. Sudani women, even the Christians, always have their heads covered when out on the streets. Some of them wear scarfs. Also, even the Christian women always have black on hand for mourning.

Helen: The girls remind me of American girls—either shy or convulsed with giggles. The little boys are cute with their shiny white teeth and sparkling eyes. I think they're nicer than the girls because they don't giggle.

Ruth: We decided when we arrived in Port Sudan that we liked the people. They were quite different from the folks we saw in Beirut. After hearing the Lebanese scream at each other we began to wonder if one could speak Arabic without getting tonsilitis.

Helen: The women at church seem friendly, and I'm amazed at the number of people who speak at least a little English.

Mary Anna: English is taught in most of the schools here. I wish you could visit a village school. You would find as many as ninety pupils in one room, all sitting on the floor.

Ruth: I notice that the kindergarten children here in the central school have some classes out under the trees. What's that I hear?

Mary Anna: Only a donkey. You'll get used to them and to the goats and roosters.

Ruth: I laughed aloud at the apparently serious conversation being carried on one quiet night by roosters in various parts of Khartoum North. Speaking of quiet nights, one of the things I like best about the Sudan is sleeping out-of-doors. Nice and cool, and not half so hard to get up in the morning.

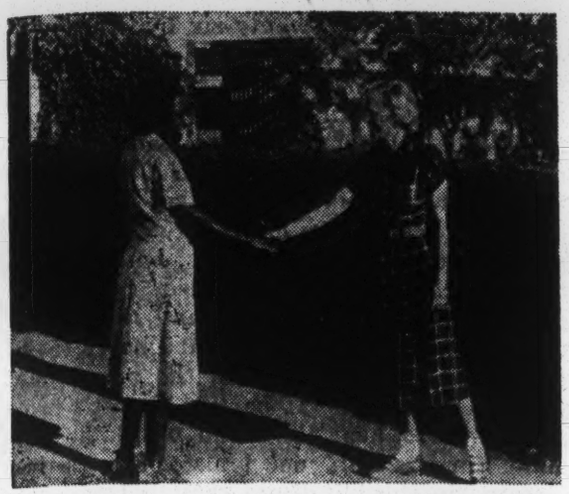
Mary Anna: I love that, too. But there are disadvantages. It's sometimes difficult to go to sleep on moonlight nights. The girls at the Sudan Interior Mission tied umbrellas above their heads, and solved that.

Helen: That's a good one. That moonlight picnic we had was really nice, though.

Mary Anna: You may not believe it, but I wrote the Christmas program for the church last year by moonlight.

Ruth: I'm glad the moon doesn't give off as much heat as this Sudan sun. I never dreamed that I would wear a sheer cotton dress in October without feeling out of season.

Mary Anna: You will wear them later than October. We wear cottons all year long during the heat of the day. We need warmer things in the mornings and evenings from late November to March. We



Helen Tetley, new missionary to North Sudan, meets her language teacher, Faith Hamadain on September 25, 1951.

don't have snow for Christmas, either! My first Christmas here the thermometer rose to 100 degrees in the middle of the day. We see no rain from September to May.

Helen: How does anything grow? I had never before seen anything like the dry, flat scrub land between Port Sudan and Khartoum. Atbara was different with so many tall trees.

Mary Anna: That is because everyone in Atbara has free irrigation water from the river on certain days of the week. Here in Khartoum North the city waters the trees along the streets and we water the trees and grass on the compound.

Ruth: The variety of food surprises me!

Mary Anna: We have fresh tomatoes from September through May. Most vegetables aren't as good here is in some places.

Ruth: The melons are delicious, but it seems strange to boil all the milk we use. Do the Sudanese eat the same type of food that we do?

Mary Anna: No, they eat "baladi" food, the food of their village. Most of it is like a stew which they eat from a common bowl with pieces of bread as their only silverware.

Helen: I never before saw green bananas, oranges, and grapefruit that are really ripe. We had a hard time finding fruit in Port Sudan, but we also had a hard time finding some of the shops open. It seems strange that most activity ceases during the early afternoon.

Mary Anna: Really a necessity. You have to slow down during the heat of the day.

Ruth: How often does that Moslem prayer call sound?

Mary Anna: Five times a day.

Ruth: We first noticed the Moslems praying when we were in Beirut. A group makes quite an impressive sight, but I felt that World-Wide Communion here in Khartoum North church was most impressive. I don't think I had really grasped the significance of the "World-Wide" before. The quiet reverence of the service made it outstanding even though I couldn't understand a word.

Mary Anna: I am sure that both of you will grow to love the Sudan, and the people here more each day, not because of the beauty of the land, the intelligence of the people, the loveliness of their living conditions or habits, but rather despite these things. There is a challenge in Christ's command of long ago to go out into all the world and preach the Gospel, and in God's promise that His Word shall not return unto Him void, but that it shall be used according to His pleasure in the building of His Kingdom. We have the opportunity and privilege of being used as tools in God's hands here in this land by accepting His many challenges, and having faith in His many promises. As I am about to fall asleep at night under a canopy of stars I often think of this verse so applicable to our work here in the Sudan, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SCHOOL FOR THE BLIND

By MRS. J. W. Allen, Cairo, Egypt

"THIS is the only school for Christian Blind Girls in Egypt." Thus spoke Miss Lucy, a graduate of our mission school in Zagazig, who is now a teacher in the Institution for Christian Blind Girls; she herself is blind. My husband and I first became interested in the school through Miss Margaret Work who is now home on furlough. You see the school is not under our mission but is dependent for its support on subscription and donations from individuals and in part on collections in churches and elsewhere. (The John Milton Society of which you have read in *The Women's Missionary Magazine* has contributed generously the last few years.) The Egypt Inter-Mission Council of which we are a part has taken quite an interest in the school. Miss Work has represented our mission in this work. So this year while she is at home we are trying to visit the school regularly and give them moral support.

We returned recently from such a visit. I shall give you some of our impressions. The first feeling was perhaps one of pity. One is appalled that everyone is blind, the

headmaster, the teachers including Miss Lucy, and the students. Only the cook and janitor have their sight. The first feeling soon changed to one of admiration as they seemed to manage so well and are so self sufficient in spite of their blindness. They find their way about with ease; they are cheerful and always interested in new things. Miss Lucy for example has learned to use the English typewriter this past year and does very well. As we visited the school rooms a blind teacher guided a small child also blind around a chair to greet us. We feel there should be more who can see and yet in this case of necessity the blind are doing a good job of leading the blind. They have about seven years of school for the girls; the four who graduated last year are teaching the younger ones this year for teachers are scarce. So few can read Braille.

The school is also a boarding school; it is really a home. Twenty-six live there including teachers and pupils. They could take more but have neither the room nor means. My feeling of admiration soon changed to "What can I do " and I was reminded of the passage which Christ read from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." If part of Christ's program was to heal the blind which he did many times should not I also be more interested in the blind and though I can not heal I can help. Only after our visit did I stop to realize that if there were no such school the girls would probably have to earn their living by begging as many others do. We want to give them a better life.

Program Suggestions

"SO THEY BECAME EDUCATORS"

Add to your "cumulative poster" on "What Do You Think of Missionaries" the quotation in italics, p. 451 (Center spread, *Program Calendar*, 3rd paragraph). All repeat whole quotation.

Worship Center: Miniature facsimile of a mission school. Attach ribbons leading to the location of our schools on maps of our India-Pakistan and Africa missions. (Maps listed in Literature Dept.)

Roll Call: Name one educational missionary located at terminus of a ribbon leading to maps. See *Prayer Cycle*, Days 5-9, 12, 16-21, 26-29.)

Worship Service: JESUS PRAYED. Somehow through prayer preparation and Bible study, help the leader enter into and feel the depths of the meaning of our Lord and Saviour at prayer. Only thus can she lead others to understand and feel the significance of the Worship theme!

Program Topics:
They are four in number as listed in *Program Calendar*, but each "consisteth of several parts." Perhaps this April Magazine smiles to find itself completely packed with good things about Literacy and Educational Missions. The reason—we have many splendid schools and teachers in all of our foreign fields! Inasmuch as the advice of missionaries home on furlough had been sought concerning the "musts" that should be told concerning this phase of our work, it does not seem advisable to omit any of the splendid articles. Furthermore, we have only touched upon the whole theme, in trying to present that which is typical. Space for the feature "News from Afar" is blended with the topics, inasmuch as the co-editors helped secure this material.

Surely no one will want to say in planning the May program, "Where can we get material?" In addition to these articles, see the leaflets suggested on pp. 507-508.

If you want "extra" on Literacy, write to the Committee on World Literacy and Christian Literature, 156 Fifth Ave., N. Y. 10, N. Y.

Secure suitable films or slides from the Visual-Aid Dept. on our U. P. missions.

Carefully glean from the *Prayer Cycle* the names of all of our Mission schools, perhaps above elementary level. List them on a chart. Tell a few historical facts and human-interest items about some of them. Do research in such former mission-study books as *In the Shadow of the Himalayas, Facts and Folks, Tomorrow's Egypt, Behind Garden of Allah, Seed Corn* (available in many church and private libraries). Recent *Missionary Magazines, Christian Union Heralds and United Presbyterians* have helpful material on Topics 3 and 4.

Is each member of your society reading the Bible daily, using the plan on p. 474—or any other plan she prefers? The emphasis this year should make our U.P. families Bible-reading and Bible-loving Christians.

Worship Service

By MRS. JAMES R. LEE, Bellerose, New York

JESUS PRAYED

Read: Luke 5:16; John 17; Matt. 26:26-34.

"A little place of mystic grace,
Of self and sin swept bare,
Where I may look upon Thy face,
And talk with Thee in prayer."

Prayer Hymn: "Sweet Hour of Prayer."

Responsive Reading (slowly and thoughtfully)

LEADER: Thou shalt make thy prayer unto Him and He shall hear thee, and thou shalt pay thy vows.

GROUP: I, the Lord, will hear them; I, the God of Israel, will not forsake them.

LEADER: Ask and it shall be given unto you.

GROUP: And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.

LEADER: If we ask anything according to His will, He heareth us.

GROUP: And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

LEADER: The effectual, fervent prayer of a righteous man availeth much.

GROUP: I desire therefore that men pray everywhere, lifting up holy hands without wrath and doubting.

ALL: Ye shall seek me and find me, when ye shall search for me with all your heart.

Meditation:

"Christ needed to pray; He who had shown His power over demons and diseases; Christ who had surprised men by the riches and authority of His teachings; He at whose power the whole city was wondering — He went out and prayed." "He withdrew Himself in the deserts, and prayed." If our Master needed to seek help in prayer, how much more we need to find strength and courage by the same unfailing means.

When we find trouble or uncertainty in our lives, are we calm because we trust our Lord? If in our hearts we cannot truly pray for others, it may be well to ask ourselves why we are falling short of unselfish Christianity. Have we not accepted the fulness of God's love, or is there somewhere in our lives a bit of unrecognized selfishness which is blocking the flow of God's love through us?

One day a learned scholar went to a church in Copenhagen to see Thorwaldsen's famous statue of Christ entitled "Come Unto Me." He was disappointed at first, and something of his feeling must have been conveyed to a little boy who was standing near. Going up to the scholar the boy said bashfully, but with pleading in his voice, "Sir! You must go *close* to it. You must *kneel down* and *look up* into its face."

The man was greatly touched. He did what the child suggested, and found wonderful beauty in the face of the Master, a light which he had not seen at first.

How true this is for us as well as for the great scholar. We must *go close* to the Master at prayer, *kneel down* and *look up* into His face.

Closing Prayer:

Most gracious Lord, we are grateful indeed that we can come to Thee in prayer, O Thou our Help in ages past. Renew, O God, Thy love within our hearts. May we catch a vision of a kingdom in which the Prince of Peace reigns and the Lord is the Ruler. Forgive us, O Lord, for all our sins and help us to be more worthy of Thy blessing. We pray in Christ's name. Amen.

From Mrs. A. F. Huish, wife of the pastor of our Rushville, Indiana, Church, the "torch of Worship-service Inspiration" passes to Mrs. James R. Lee, wife of the pastor of The House of Hope U.P. Church, Bellerose, New York. To each one we express gratitude.

THEME
BIBLE PRAYERS

A Program of Daily Bible Readings

By REVEREND LESLIE B. FLYNN

THE MONTH OF MAY

Day	*Read all of:*	*Or select:*
1st	Psa. 61-63	(Psa. 63)
2nd	Psa. 64-66	(Psa. 65)
3rd	Psa. 67-69	(Psa. 69)
4th	Psa. 70-72	(Psa. 72)
5th	Psa. 73-75	(Psa. 74)
6th	Psa. 76-78	(Psa. 76)
7th	Psa. 79-81	(Psa. 81)
8th	Psa. 82-84	(Psa. 84)
9th	Psa. 85-87	(Psa. 86)
10th	Psa. 88-90	(Psa. 90)
11th	Psa. 91-93	(Psa. 91)
12th	Psa. 94-96	(Psa. 96)
13th	Psa. 97-99	(Psa. 98)
14th	Psa. 100-102	(Psa. 100)
15th	Psa. 103-105	(Psa. 103)
16th	Psa. 106-108	(Psa. 107)
17th	Psa. 109-111	(Psa. 110)
18th	Psa. 112-114	(Psa. 113)
19th	Psa. 115-118	(Psa. 116)
20th	Psa. 119	(Verses 1-24)
21st	Psa. 120-123	(Psa. 121)
22nd	Psa. 124-126	(Psa. 124)
23rd	Psa. 127-129	(Psa. 127)
24th	Psa. 130-132	(Psa. 130)
25th	Psa. 133-135	(Psa. 135)
26th	Psa. 136-138	(Psa. 136)
27th	Psa. 139-141	(Psa. 139)
28th	Psa. 142-144	(Psa. 143)
29th	Psa. 145-147	(Psa. 145)
30th	Psa. 148-150	(Psa. 148)
31st	1 Kings 1-4	(1 Kings 3)

From *American Tract Society*

(See Dec. Magazine, p. 225 on Bible-reading plan)

ANSWERS TO BIBLE READING QUESTIONS IN MARCH MAGAZINE

(1 Samuel 21-31; 2 Samuel 1-24; Psalms 1-60)

1. 1 Sam. 21:9.
2. 1 Sam. 22:1; 14:124; 27:6; 23.
3. 1 Sam. 25.
4. 1 Sam. 24:6; 26:9.
5. 1 Sam. 26:21.
6. 1 Sam. 28.
7. 2 Sam. 2:38.
8. 2 Sam. 6:5.
9. 2 Sam. 4:4; 9:6-13; 3:14,15; 7:2-12; 6:16-23; 14:2; 16:5-13.
10. 2 Sam. 7.
11. 2 Sam. 12:21-23.
12. 2 Sam. 14:25-33.
13. 2 Sam. 18:33.
14. 2 Sam. 21:10.
15. 2 Sam. 24:24.
16. Psa. 1.
17. Psa. 2:11.
18. Psa. 8.
19. Psa. 15.
20. Psa. 19:7.
21. Psa. 30:5.
22. Psa. 33:12.
23. Psa. 34:18.
24. Psa. 46:10.
25. Psa. 51.

THROUGH THE BIBLE IN 1952

QUESTIONS ON MAY DAILY BIBLE READINGS

Psalms 61-150; 1 Kings 1-4

(January readings—Dec., 1951 Magazine, had 20 questions; Feb., 20; March, 25; April, 25—a total of 90 questions. In answer to requests that questions be numbered consecutively through the year, so that answers which are given each succeeding month will not be confused, we begin numbering at 91.)

91. Which is the shortest Psalm? the longest?
92. What word of five letters appears at the close of many verses of the Psalms which should be omitted in public reading?
93. What will result—"if I regard iniquity in my heart"?
94. Which Psalm states that God is father of the fatherless, and a judge of the widows?
95. The theme for the Jubilee WGMS Convention in 1933 is found in which Psalm? The first three words are: "Strengthen, O God . . ." The Jubilee theme song was from which Psalm?
96. In which Psalm does David cry out to be saved, saying he was in deep water, confessing his foolishness, reproach and shame?
97. Which Psalm describes Christ's kingdom, mentioning that "he shall have dominion from sea to sea"?
98. Complete the oft-quoted verse: "I had rather be a doorkeeper . . .
99. In whose prayer are these words, "Lord, thou hast been our dwelling place in all generations?
100. Which Psalm states that God forgiveth, healeth, redeemeth, crowneth, satisfieth, executeth righteousness, etc.?
101. How long does the mercy of the Lord continue?
102. In which Psalm are the 8th, 15th, 21st and 31st verses identical?
103. Fill blanks: "What shall I . . . unto the . . . for all . . . toward me? What answer does the Psalmist give?
104. What is the reward for "they who sow in tears"?
105. In which Psalm are the last six words of each verse identical?
106. Which Psalm issues the call to angels, sun, moon, heavens . . . to praise God? Continue naming the things asked to praise Him.
107. Who succeeded David as king? Was his right to the throne undisputed?
108. For what gift did the new king ask God? What gifts were given?
109. How did this king settle a dispute over a dead child?
110. What was the king's food provision for one day?

The Unforgettable Character

By DR. BILLY GRAHAM

Today I want to bring a very special message that I trust will be appropriate for Holy Week. Our Scripture text is found in Matthew 21:10, *And when he was come into Jerusalem, all the city was moved, saying, who is this?*

Our subject is entitled, "The Most Unforgettable Character I Ever Met." For the last few months *Reader's Digest* has been carrying a series of interesting articles entitled, "My Most Unforgettable Character." At the beginning of this passion week I want to talk on "The Most Unforgettable Character I ever met."

How well do I remember that night some fourteen years ago down in the foothills of North Carolina when I made life's greatest decision to trust Jesus Christ as my personal Saviour. I had met Him. There were some in those days long ago, as there are now, who said that He was an imposter. They said, "He deceiveth the people."

There were people in those days that said, "He hath a devil; He is in league with the prince of devils." And other people said He was ignorant and beside Himself. Others said He was a strange man. But I want to call a number of witnesses today and see exactly what they say, and who their most unforgettable character was.

The first witness that I want to call is John the Baptist. "John, the Baptist, who is the most unforgettable character you ever met?" And I hear John the Baptist thunder from lips and tongue that had long ago been dedicated to the principles that He was to lay down, saying, "Behold, the Lamb of God that taketh away the sins of the World."

And I call another and say, "Harlot woman, who is the most unforgettable character you ever met? You were a woman of shame and sin, a woman that came from Scarlet Street. Tell me, of all the men that you met, who was the most unforgettable?" And she says, "Jesus Christ, my Lord and Master, who told me to go and sin no more."

And then I see a man who was once blind, but now he sees. His name is Bartimaeus. And I say, "Bartimaeus, you had many wonderful and strange experiences in your life around Jericho. Tell me, who is the most unforgettable character you ever met?" He answers me, and a radiant glow comes to his face and he says, "Jesus of Nazareth. I was sitting by Jericho's gate begging of the passers-by; I was blind and someone told me that Jesus of Nazareth was passing by. That day I met Jesus Christ. From that moment on I could see not only physically but spiritually. Yes, Jesus is the most unforgettable character I ever met."

I call another man. "Pilate, you are a Roman governor, who was the most unforgettable character you ever met when you governed the province of Judea?" And I hear Pilate as he answers, "I find no fault at all in this man. Surely this man is a man of destiny."

Then I ask Judas, "Judas, you are the man that betrayed Christ. Who was the most unforgettable character that you ever met down through the years that you walked the dusty highways of Galilee?" And Judas answers, "I have sinned in that I have betrayed innocent blood. Surely this was the son of God."

Broadcast over radio station KTIS in Minneapolis, Minn., Monday, April 11, 1949. Reprinted, in part, by permission, from "So You Want to Speak" by Mark W. Lee, copyright, 1951, Zondervan Publishing House. Price, $1.50.

This article is, of course, not a contest story! Request to reprint it was prompted by: its appropriateness for Holy Week; its theme, which is also the theme of our special series of articles by our missionaries on Unforgettable Characters. Indeed, Jesus Christ, our Lord and Saviour, is the one truly unforgettable character. The Easter message of His resurrection gives certainty to that fact.

Then I ask the centurion, "Centurion, you were a Roman soldier. Who was the most unforgettable character you ever met?" And the centurion answers back from underneath the Roman helmet, underneath the Judean sky, "Truly this was the Son of God."

I ask Peter, "Peter, you walked with Jesus for three years. You were one of His disciples, but you denied Him. Tell me, who was the most unforgettable character you ever met?" And Peter answers back, "Thou are the Christ, the Son of the living God."

Thomas, you doubted. Tell me, who was the most unforgettable character you ever met?" "My Lord and my God."

"Paul, you were the man that persecuted the Church. Who was the most unforgettable character you ever met?" Paul says, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

Then I ask H. G. Wells, and I ask Napoleon, and I ask Tennyson, and I ask presidents and kings and lawyers and philosophers and educators, and all of them shout with one acclaim, "The most unforgettable character that holds first and foremost place in the history and annals of mankind is Jesus of Nazareth."

Today, as we begin this passion week, I wonder if Christ *is* the most unforgettable character, having written with indelible ink on your soul and heart, that He is the Saviour of mankind.

One Word

Down through the years
  Many things we have read,
Of Jesus' great love
  And the words that He said,
Showing that love
  To both young and old,
And those words are more precious
  Than jewels or gold!

One word, from these many,
  To a woman was spoken,
And through the long years
  Women's hearts, although broken,
Have answered that challenge
  And looked to the Light,
Whence cometh our help
  And endeth our night.

On far-away India's coral strands,
  A little brown woman
Kneels, twisting her hands,
  Almost unable to believe
She has heard
  The promise assured
In that one sweet word!

Dark Africa holds many women too,
  Whose hearts have been cleansed,
And whose lives made new
  After hearing that one word,
Clear and plain
  From the Master's lips
Who, for our sin was slain.

All over the world many women meet
  And lay their all
At the Saviour's feet,
  Because he has called them
And loved them so.
  Because of that one word,
So long ago!

'Twas the first Easter Morn the word was said,
  The Day when OUR LORD
Arose from the dead,
  To Mary, the Magdalene, weeping alone
By an empty tomb
  And a heavy stone.

Kneeling in grief in the Garden fair
  She raised her head,
Thinking the gardener there,
  And said, "If you have taken Him away,
Tell me where you have laid Him,
  This I pray!"

Then that sweet word "MARY!"
  Fell on her ear,
And shared with all women
  Through many a year,
We answer with her
  And our hearts lift and sing
"Rabboni, Rabboni, Our Master and King!"

Sally Stroup,
Kenton U. P. Church, Portland, Ore.

The Most Unforgettable Character I've Met

By MARGARET BALLANTYNE, Campbellpur, The Punjab, Pakistan

RAJ KUMARI JIYA LAL, who was born a Brahman, the highest Hindu caste, was left a widow after losing her two small sons. Her husband had long been spiritually hungry, and at his death told her to keep on searching until she found Something that would satisfy her heart.

Mrs. Hari Chand, a Bible Woman at Jhelum, where Raj Kumari then lived, found this widow becoming more and more responsive to the witness to Christ in her frequent visits to her home. Finally Mrs. Hari Chand became so burdened for Raj Kumari that she promised God she would for a whole month give herself solely to prayer for her. Faithful to her vow, day and night she prayed for her. After three weeks she became depressed and was tempted to believe all this prayer was useless. However, since she had promised God she would pray a whole month she determined to keep her word, and prayed on. On the last night of the month as she kneeled there pleading for this friend, suddenly God's glory filled her own heart and she knew that God had called Raj Kumari, and that she was at that very moment on her way.

Mrs. Hari Chand hastily rose from her knees, opened the door, and holding out her arms received Raj Kumari into her embrace. Following this there was a great hue and cry in the city of Jhelum, but she was delivered out of all this and given refuge in the ladies' bungalow at Gujranwala. Months of rare privilege were given to Christian folk there as they taught this choice eager trophy of Christ's. After a few months she was baptized there by Dr. Scott, and almost continuously since, she has been a Bible Woman of Gujranwala city and district.

In the fall of 1942 I was assigned new to district work in Gujranwala. Even then there were too few district ladies, and instead of working along with an experienced missionary lady as had been the custom, I was placed under the tutelage of Raj Kumari and her colleague, Alice Bashir-ud-din* who is the daughter of a Muslim convert. They were told to keep strict watch over their charge, and to see to it that from the very first day I took part in all the regular work of an evangelist.

The first day when we went down to the city I begged off: "Please, please, do not make me speak yet. Wait till my Urdu gets a little better." But nothing would move Raj Kumari. She had been given her directions by the language committee of the mission, and she meant to obey to the letter. There was nothing therefore but for me to flounder wretchedly through the worst performance in Urdu that could possibly have been given.

Afterward with scarlet face I asked: "Raj Kumari, what *could* those people have thought of that terrible speech!"

"There, there," she said soothingly.

Raj Kumari (Raj—"a" as in awe; ku=coo; mar = mar—accented: i = ee.

Miss Margaret Ballantyne, writer of the fourth "Unforgettable Character" contest story is the daughter of India missionaries, Rev. and Mrs. J. W. Ballantyne. She was born in Sialkot. After the death of Mr. Ballantyne, the family lived in Xenia, Ohio, where Margaret received elementary and high school education. College education at Monmouth and Muskingum; M.A. degree in English at Ohio State University.

Several years of teaching in our mountain missions in Tennessee and in Xenia High School preceded her life dedication as a missionary to India where she has served in Kinnaird College and now in Campbellpur.

One sister, Mary, is a missionary in Japan under the Women's Union Missionary Society; Janet, another sister, is Mrs. Dale White of the A.R.P. mission in Pakistan; Agnes, also a missionary in India, is now librarian at Pittsburgh-Xenia Seminary.

*See life story in March Magazine, p. 402.

"It was all right. They just thought you were speaking in English."

Witnessing to non-Christians never becomes easy. Our proud hearts quail beneath the scorn, bigotry, wrath, or indifference of those who hate with fierce hatred any reference to "Jesus Christ the Son of God." But Raj Kumari who herself had come from the proudest caste in this country could not be deflected from the path of duty. She set six as the minimum of homes in which we must witness every day. Daily many refused to let us enter; a few days every house along a single street remained closed, but she kept on knocking, trusting in the promise: "Knock and it *shall* be opened unto you." Some days before we had gotten into our sixth house I used to wonder if we would get home to our own even by supper time!

It has been seven years since I last went with her, and I am still knocking at doors. Satan constantly tempts me to stop, to quit, to think other work more important—but remembrance of her daily faithfulness, in knocking until it *was* opened again and again, has been a strength, a high mark, a foundation stone to all my missionary life.

Another great blessing of those days came from her skill in handling the Word of God. At least six times a day, month in, month out, presenting the Gospel message to humble people might become a bit tiresome to listen to, might it not? Not for one who listened to her. After being seated in a new house she read a passage from the Bible. Sometimes the choice seemed ill-suited to the occasion, and I would wonder, "Now what can she make of *that* with these ignorant people!" But it was an ever fresh and satisfying joy to hear her bring forth treasures new and old from the Book she constantly lived by—never dull, never timeworn, never missing the mark, never failing to focus attention on Christ.

The chief treasure of those days, as it is yet with people who live with her, was sharing in her prayer life. She just folds her hands and talks with God—that is all there is to it. Whoever is with her is drawn to the Throne with her as she pours out her heart to the Lord.

During our camping season a high point of each week's Bible school was the showing of pictures of the life of Jesus on the theme, *Behold the Lamb of God.* Since Raj Kumari was not as rugged in health as others of the camp force, often she went to bed instead of attending the night meeting. The first night that the pictures of Christ were presented, just as she was about to drop off asleep she thought, "What good will this do anybody? I will get up and pray."

The next morning when the camp was gathered for worship Dr. Milne said, "I knew someone was praying during the pictures. All the time I was speaking last night I was conscious of special power from above."

The night watchman though illiterate was alert to all that went on in camp. Whenever he felt there was an emergency, or a special need or opportunity, he would go racing to Raj Kumari's tent and say, "Wake up. Wake up and pray."

Our last camping season together it was a sore trial to me that no motor driver could be found for our car, for all had gone to war. There was nothing to be done but to take four of our precious rationed gallons of gasoline and learn to drive myself. Even for an experienced driver, moving camp over the wretched roads and quagmires of Gujranwala district was not easy, and for me every moving day was full of perils, alarms, and very real danger to others when we passed through narrow crowded streets. But always from the moment the motor started until we reached our camp site, Raj Kumari sat bolt upright in the back seat, her hands clasped, praying earnestly and audibly that we would not get stuck, have an accident, hit donkeys, buffaloes, camels, trees, go over the canal

bank, or hit anybody—and we never did!

Once we went to a meeting by train, traveling in an over-crowded third-class compartment. Raj Kumari was so overflowing with joy that she could not keep still. At first the other passengers were not friendly, but gradually they began to warm to her overflowing spirits as she sang Psalms and told of her Saviour. Then she told them of a dream.

She said, "I dreamed there was the most beautiful building that was ever made, and all the world was going into it. It was so beautiful that I hurried to enter too, but someone stopped me at the door and said, 'No one may go in here with the name of Jesus on his forehead.' 'Well then I won't go,' I replied. When I awoke I was so glad, so happy and thankful to God, that even in my sleep He had not let me deny His name."

Dreams mean much to Orientals, and all the women were visibly affected by this story. When we reached our destination, from all over the car women stretched out their hands to touch hers in loving farewell.

Though the Heavenlies are always just a half step away from her, she lives a most lovely earthly existence too. In her youth she learned to make all the rich tasty foods that Hindus love. Even radishes and greens she can cook with an aroma that keeps one's mouth watering when one lives only a tent away.

Certain indelible marks on her face indicate her high-caste origin, but curious strangers are not able to make her speak of that old Brahman life. "That Raj Kumari is dead," she says with finality. "I, Christian Raj Kumari, have been born anew in Christ."

Like Ruth of old she has said from the beginning of her Christian life: "Thy people are my people," and she has not been ashamed to own the ones that are poor, ignorant, and from the outcastes. Her feet are broad and not shapely; the heels of her shoes always wear down quickly at the outside. But as she steps over the threshold of a home and one notices her feet especially, one cannot keep from loving them and thinking, *"How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"*

THE RAJAH'S FOUNTAIN

In days gone by a certain rajah took great delight in his private park. He was proud of the fountain in which the water sparkled gracefully. This was fed, not from a spring, but from a large tank which had to be filled by hand, and so was displayed only on special occasions.

Always when there were guests the rajah had the tank made ready so that when they visited the park the fountain sparkled like a jewel in the beautiful grounds.

Once, to impress a visiting rajah, he thought how clever it would be to have the fountain flowing with milk instead of water. Accordingly he gave the order that in the evening all the milk sellers within reach of the palace were to bring their milk and pour it into the tank.

In the morning, a gay party gathered to view the flowers and see the fountain. While the air was still cool they walked about enjoying the fragrance of the jasmine and the rich colors of the roses. Finally the rajahs came to the fountain and seated themselves. The sign was given by the proud host to turn on the tank that the display might begin, and—jets of WATER were thrown into the air; not a trace of milk!

The rajah was chagrined and angry though he understood very well how his plan had miscarried. Every man had decided that if HE put in plain water it would not be discovered since all the others would be bringing milk.

J. H. COLVIN, Sussex, Wisconsin
On furlough from Pakistan

Holy Year In The Holy Land

By MRS. JAMES L. KELSO, Pittsburgh, Pa.

For he shall be delivered up unto the Gentiles . . . and they shall scourge and kill him; and the third day he shall rise again. Luke 18:32-33.

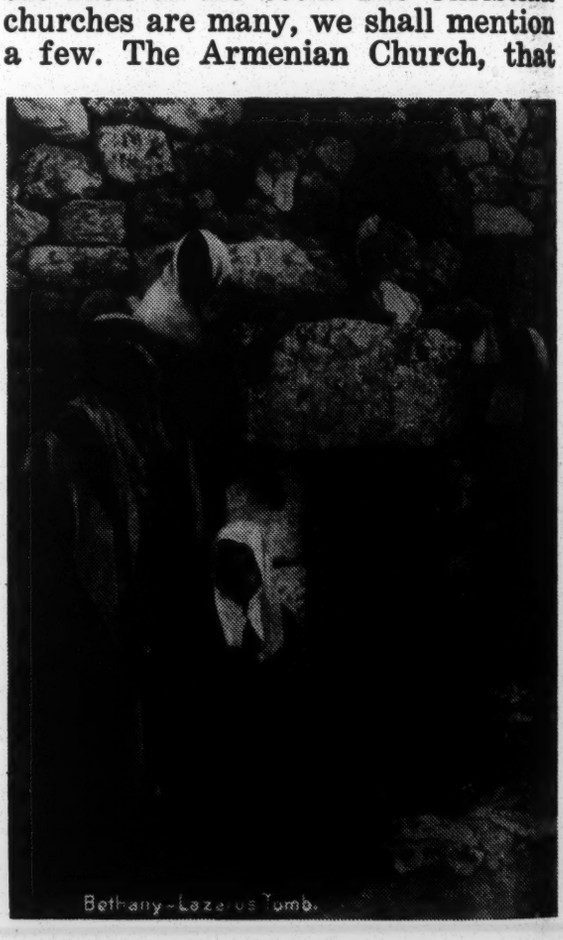
That means life. Everyone has been busy for weeks. The churches have been put in readiness for the great event. Religious and civic groups have been making preparations, for the greatest event of the church year is about to begin. Every extra room in an over-crowded city has been made available and listed with the proper authorities. Posters and bulletins have been printed, maps of the city are on display, reserved seats have been arranged and the precious tickets given the fortunate few. Every auto, donkey and porter is ready and the pilgrims are beginning to arrive. Tomorrow begins Holy Week and those of all creeds will celebrate it this year on the same dates.

Schools are closed so that the schoolrooms may be ready for the travelers who will occupy them. I, too, have been busy for our dormitory and house will use every space to welcome the guests who for a long time were promised a place to sleep.

The gates of the old city are busy places and you must be ready to dodge the burden bearers, whether they be donkeys or men, as they suddenly appear around the corners of the zig-zag streets and gates. Only thus can you avoid a collision and time spent in picking up yourself or the baggage from the well-worn stones.

It is toward sundown and many pilgrims are still sitting outside the gates waiting to be transferred to their sleeping quarters. They are tired from their long trek, but oh, so satisfied and eager to be here for this Holy Week. Some have brought bed rolls, some baskets of food, some cots, some collapsible chairs, others just a mat, some suitcases and one forward looking person has a rocking chair. The big gates will be left open later tonight. The weary will soon be asleep, many of them on courtyard pavements, but these pilgrims have achieved the goal of a lifetime. They are in the Holy City and tomorrow they will begin participating in the holy Easter rites.

Programs for the tourists have been distributed to the schools, hotels and hospices. The first half of the booklet is in English, or if you wish to read the Arabic half, you begin at the back of the book. The Christian churches are many, we shall mention a few. The Armenian Church, that


Bethany-Lazarus Tomb.

Mrs. Kelso spent 1949-50 in the Holy Land while her husband, on leave of absence from Pittsburgh-Xenia Seminary, directed the American School of Oriental Research in excavating New Testament Jericho.

The Garden of Gethsemane on the Mount of Olives. Bethphage is just over the hill. The Russian Orthodox Church near center, with "turnip" top; the Latin Catholic "Church of All Nations" in the lower garden.

recently lost its beloved leader, sent to America for a Patriarch for this occasion. The Latin Catholic Church with its many orders will take part. The Greek Orthodox Church will have the largest audience. The Coptic, the Abyssinian and the Syrian Churches, the latter terribly poor now, are among the smaller groups. The Lutheran and Episcopal services will be those with which we are the most familiar. A minister from America will conduct an Easter Sunrise service in front of the Garden Tomb. The only Presbyterian Church in Jerusalem is now on the Israel side of the line. Some of our students anxious to miss nothing began attending services as early as 6 a.m. on some days and did not return home until after midnight. You will discover that there are a great many services!

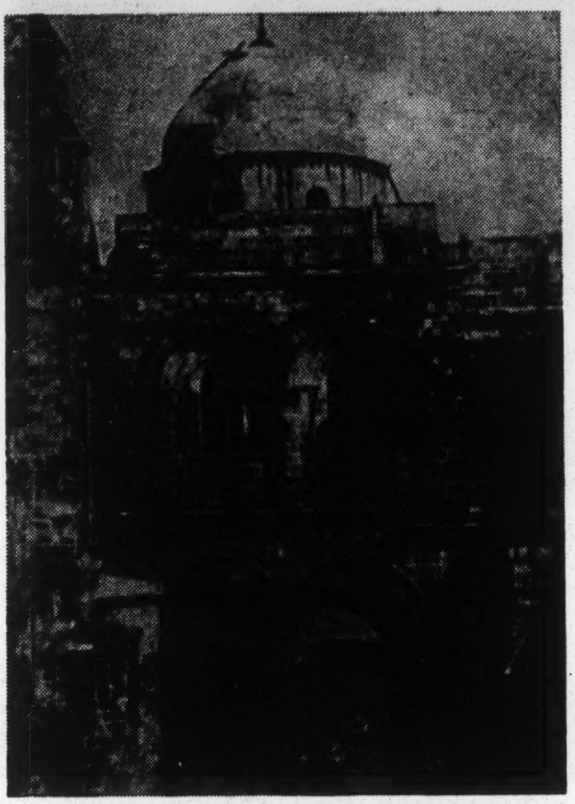
Only the Greek Orthodox begin services on the Friday evening preceding Palm Sunday. The other churches observe the Saturday before Palm Sunday which they call Lazarus Saturday. Processions by both the Greek and Latin churches leave the old city and go to Bethany for a service at the Tomb of Lazarus.

PALM SUNDAY

Palm Sunday was a glorious day. Services for the Latin Church began at 6 a.m. with the Blessing of the Palms in front of the Tomb in the church of the Holy Sepulchre. At 7 a.m. the Greek Orthodox held a service, entering the building by another door. At 8 a.m. the Armenians began their service in their section in the same church. By 11:15 a.m. the Copts and Syrians followed the Armenians, who were having another service. They marched around the Tomb three times, and once around the Stone of Unction and back to the Tomb.

Are you confused by all of this? Everyone is, but these various Christians know what they are doing and all you have to do is to follow them. Their music is lovely, once you have grown accustomed to listening to four musical services in four different languages at the same time. Likely you will gravitate to one of these and listen to the bell-like tones.

You will enjoy seeing the afternoon procession of the Latin Church, from Bethphage via Gethsemane to St. Anne's Convent through St. Stephen's Gate. St. Anne's Convent is located at the site of the Pool of Bethesda and near the place where Christ was tried before Pilot. The day was more than warm and it was a long walk, especially for the pilgrims who had come from long distances. Everyone must carry a palm branch and many palms are sold that day in the form of crosses or woven baskets which are filled with lovely spring flowers.



The Church of the Holy Sepulchre.

Why do we give our children bunnies and Easter eggs, when a palm basket of flowers is so much more appropriate? After a procession of some 5000 souls, a lone priest rode along on a donkey. We thought this was the order of the day, but instead we found that this priest had suffered an injury on his way to the Holy Land and was forced to ride a lowly white donkey. To us, however, it closed the day fittingly.

While waiting for the procession to begin, we had seen a little funeral go down this road to the Mt. of Olives. Four men were carrying the coffin and a few mourners followed. A little later we saw the custodian bringing back the empty coffin on his head. Those who are very poor, may use a coffin which belongs to the church and the custodian will bring it back to the church for another guest. Jesus said the poor you will always have with you and how true it seemed.

Monday, Tuesday, Wednesday

Shall we pass up Monday, Tuesday and Wednesday when the Catholic Church had services at the different stations of the Cross along the Via Dolorosa; the other faiths held services in their churches or at the Holy Sepulchre.

Maundy Thursday

Maundy Thursday was observed by the Orthodox churches with the ceremony of the "Washing of the Feet". The Greek Church had an elaborate service at 8 a.m., in the courtyard of the Church of the Holy Sepulchre. Mr. Maynard O. Williams has a good picture of this service in the *National Geographic Magazine* for December 1950. The robes of the priests were elaborate and it was really performed with an eye to an audience.

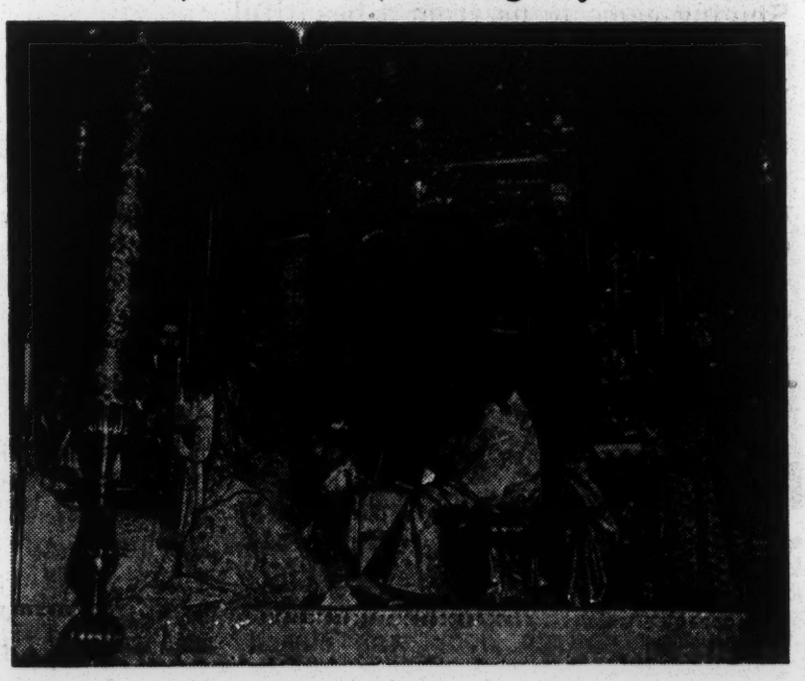
The courtyard was crowded and only a select few had reserved seats; all others stood. The roofs of the church and surrounding buildings were crowded with those anxious to see the service. The sun was already high in the sky and the day was going to be beautiful and warm. When the ritual was over His Beatitude, as the Patriarch was called, returned in solemn procession by way of Christian and Orthodox Convent Streets to the Patriarchate. We, however, found our way through the crowded narrow streets and left the old city by way of the Damascus Gate to return to the School. Others went to the Mount of Olives, an always loved spot.

But all must be back at the School for lunch for the day's activities had just begun. We were to attend two more services of "Washing of the Feet," one at 2:30 in the afternoon at the Cathedral of St. James of the Armenian church. Here again our reserved tickets gave us seats in the church near the altar. Because their leader, the most beloved man in Jerusalem, had recently died, a visiting Patriarch officiated. The apostles sat in beautiful robes, six on either side of the Patriarch. Their black cone-shaped hats with flowing black drapes distinguished them. The choir boys and their leader, stood below the altar in the center of the church, and

sang their songs and responses as the Patriarch proceeded with the service. One by one the apostles disappeared behind the elaborate curtain which was all the way across the back of the stage-altar and returned with a slipper on the right foot from which the shoe and stocking had been removed. A novice stood on either end of the stage and held a symbol of the tabernacle with a lighted candle on it and in the other hand was the incense burner. This they swung at certain intervals.

Then the Patriarch came to the left-hand side of the stage and knelt on an elaborate pillow. In front of him was a chair, at the side a decanter of water and behind it was the bowl of holy oinment. Towels and wash clothes were on the other side and one by one the apostles sat before the Patriarch, each placing his foot in the basin. The foot was washed, wiped and anointed. The apostle then kissed the ring on the little finger of the Patriarch, went over and kissed the large Bible which is open on a stand at the Patriarch's left and returned to his seat. When the ceremony was over, the Patriarch returned to his seat of prominence and a final verse of scripture was read and prayer offered. For the benefit of those who did not know Armenian, the English Bishop, also dressed in an elaborate robe and mitre, prayed and pronounced the benediction in English.

The sun had been traveling to the west, but we must attend another service of the "Washing of the Feet." Crowded against the edge of the war-devastated area is the Syrian Orthodox Convent, a small old church known as St. Mark's Chapel. These people still speak Aramaic, the language which Christ used when he was on earth. The children filed into a small balcony and sang very loudly and lustily. The Vicar wore a simple black garb. After responses had been read by the Vicar and his assistants, also in simple black gowns, the twelve apostles came in. They were dressed in plain white muslin robes and seated themselves in the center of the church on two rough benches facing each other. The Vicar threw a plain bath towel over his shoulder and girded himself with another bath towel. Then with a plain decanter of water he knelt before each apostle, took off the apostle's shoe and stocking himself and washed the right foot. He then replaced the stocking and shoe. It took quite a little time, but when this part of the ceremony was over, the Vicar seated in his chair was raised shoulder high by his novices



Footwashing in the Armenian St. James Church in Jerusalem. The Patriarch is kneeling to wash the feet of the twelve disciples. Young priests with candles are standing on the narrow steps which lead down to where the congregation stands watching, except the few who have reserved seats. Note the carving, gold inlay, tile and mosaics, and the large ornate candle, left foreground, and the embroidered, crocheted trimming on platform covers.

and read from a very large, old book the passage of the "Washing of the Feet." With the children's final song and the benediction by the Vicar, the procession left the church for the Vicar's house. Here the Sevenfold Amen and the Hallelujahs were sung. Coffee was served to special guests.

But the sun was sinking in the sky and we hurried home to dinner for at 7 p.m. we must be at the Garden of Gethsemane for the service of the Episcopal Church. It was dark when we came to the Garden. A few of the worshippers had lanterns, some had flashlights and some had candles. The Anglican Bishop opened the service with verses of Scripture, the assistant read a response which we repeated. All prayed together, then the procession began its climb up the Garden on the road between the Latin Church and the wall of the upper garden. At various intervals we stopped for Scripture, prayer and responses until we had climbed up the Mount of Olives and were at the top of the garden. Some wound their way back down the hill, but some of us went to the service at the Russian Orthodox Church nearby.

Olive trees and terraced walls cover part of the garden, but here the tall cypress stand like praying sentinels with their arms lifted toward heaven. Singing came to us from a beautiful choir. We entered the church. Worshippers with candles stood or knelt, litanies were sung and the priest read the Scripture. His Beatitude appeared in different beautiful robes as the service went on. We left and found our way down the slopes of the hill, crossed the ravine and climbed up again around the old city wall over the road where the soldiers long ago led the Christ from the garden. Maundy Thursday had been a busy day.

Good Friday

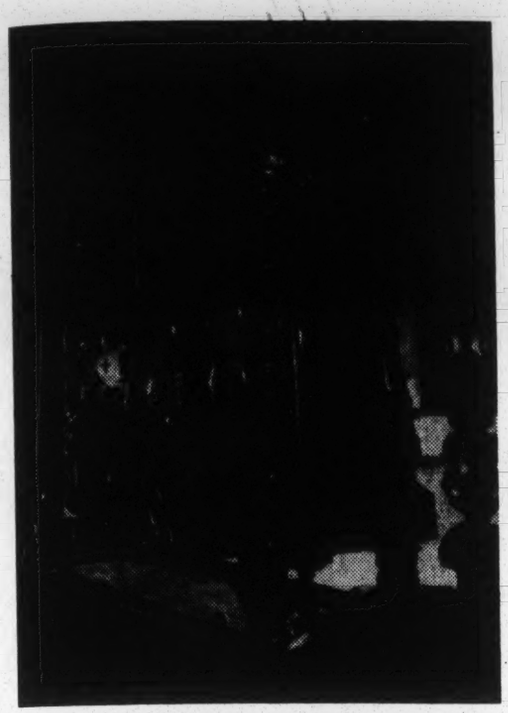
Good Friday dawned sunny and at 6 a.m. His Beatitude, the Patriarch entered the Basilica (Church of the Holy Sepulchre) after which the church door was closed. There was a service in Calvary, a chapel of this church, which concluded at 9 a.m. at which time the door of the Basilica was opened. At 9:30 a.m. there was a solemn opening of the door by the Orthodox Church, which then held their service in Calvary Chapel. Other services continued throughout the day with burial services from 6 p.m. to 8 p.m.; a second service at 10 p.m., another at 11 p.m. which ended at 2 a.m. when the Patriarch returned to the Patriarchate. Other branches of the Orthodox faith also had burial services.

However, at 11 a.m. the Latin Church had a pilgrimage along the Via Dolorosa (Way of the Cross) which began at the first station near St. Stephen's Gate. A short sermon was delivered and prayer was said at each of the fourteen stations of the cross.. The various orders of the church marched in their own groups and carried a cross or some symbol of their faith. The Latin Church also had services of burial.

Since the day had become very hot, we were glad to catch up on other work during the afternoon and think over the things we had heard and seen, for on Holy Saturday we wanted to be at the Church of the Holy Sepulchre to witness the "Miracle of the Holy Fire."

Holy Saturday

Holy Saturday dawned cool and cloudy. The Latin Church began its worship at 6 a.m. when His Beatitude the Patriarch entered the Basilica. A service of the "Blessing of the Fire" was held at the stone of Unction. During this time the door of the Basilica had been closed. At 9:30 His Beatitude returned to his residence via Christian and David Streets. However, the service that we were interested in from the tourist point of view was the one by the Orthodox Churches. Pilgrims had come from all parts of the world to attend it. Some had arrived at the church the evening before and had waited in the recesses of the church for this service



The Stone of Unction in the Church of the Holy Sepulchre.

to begin. The Greek, Armenian, Syrian, Coptic and Abyssinian Churches all participated in this ritual. Again having our tickets for reserved seats, we were led by devious ways through the crowds in the church until we were in front of the Tomb and at 11 a.m. the Tomb was sealed by the Greeks, after a priest had entered it. The governor of Jerusalem, a Mohammedan, stood there in his fez and looked at the seal to see that it held. After an interval that seal was broken and another seal placed on the door by the Armenians after one of their priests had entered the Tomb with a covered urn. The governor again inspected the seal. Everyone had a candle and the air was tense with expectation. Suddenly piercing shrieks and wails went forth from women in the crowd. It was the death cry and as the shrieks re-echoed through the building and died away up in the high dome, the chills went up and down our spines. The various church dignitaries in elaborate dress, with followers carrying banners entered the main part of the church from the different entrances and marched around the rotunda three times, stopped before the door of the tomb and intoned a blessing. Here the incense censers were swung before the priests.

But the seal is broken and fire appeared out of two small windows of the Tomb and the priests emerged with lighted candles. There was a rush in all directions as everyone surged forward to be the first to have a candle lighted. Each church had its representative who tried to be the first to receive the fire and the first to appear seconds later high up in the galleries of the church and there show his bunch of lighted candles. This office is handed down from father to son. In a few moments each person in the congregation had a lighted candle and if one's candle went out someone quickly lighted it. This fire is carried home by the pilgrims and is supposed to have a peculiar quality of not burning human beings. Tumult and frenzy reigned until finally the high clergy left the church by way of their various chap-

(*Continued on Page* 497)

"Seeking the Body"—a pantomime held in the tent on the roof of the Ethiopian chapel in the Church of the Holy Sepulchre. The rich robes typical of Ethiopian priestly garb. Note the ever-present umbrella.

A Great Multitude of All Nations And Tongues

By GLENN P. REED, D.D., Corresponding Secretary, Board of Foreign Missions, U. P. Church

Revelation 6:9

JOHN'S vision of the great multitude of the redeemed about the Throne of God has been the inspiration and comfort of patiently toiling Bible translators down through the years. Their labor is not in vain. Heaven's praise book will be a polyglot edition.

God's Word comes home to the heart most effectively when it's heard, or read, in the tongue first learned at a mother's knee. Thus translation of the Bible into the language of a primitive African tribe, even though that tribe may number only a few score thousands of people, becomes an important factor in the work of our United Presbyterian Mission in the South Sudan.

Recently received from the printer by the American Bible Society in New York were new editions of the Gospels of Mark, Luke and John, and of the Acts of the Apostles, printed in Shilluk. In the safe of the Society is a manuscript copy of the Gospel of Matthew in the same tongue. All of these, in so far as their preparation in the new orthography for the Nilotic languages is concerned, are the work of the late Rev. J. A. Heasty, D.D., aided by Shilluk Christians. Underlying this new edition of certain New Testament books are translations originally prepared by the Rev. David S. Oyler, D.D., and Mr. Cuthbert B. Guthrie, both deceased, and by the Rev. E. L. McCreery, D.D., now residing in Estes Park, Colorado.

Other books of the New Testament, including Paul's Epistles to the Romans and Corinthians, are in manuscript form. Shilluk Christians at Doleib Hill, assisted by Miss Dorothy Rankin and the Rev. Kenneth Rasmussen, continue the work of translation which Doctor Heasty so recently laid down.

In 1951 the missionary career of Dr. Ronald Trudinger was crowned through publication of the entire New Testament in a dialect of the tongue of the Nilotic Dinkas. Doctor Trudinger, formerly missionary of the Sudan United Mission at Melut and Rom in the Upper Nile Province of the Sudan, has in recent years been serving in our South Sudan Mission at Abwong. Dr. Eugene Nida, Secretary for Translations in the American Bible Society, has written understandingly of the accomplishment of Doctor Trudinger, and other missionary translators, in his book, "Learning a Foreign Language":

"Despite the many intricacies of strange languages, with their many peculiar sounds and utterly different grammars, missionaries have learned some of the most complicated languages in the world. For difficulties of vowels and tone no language appears to surpass Dinka in the Anglo-Egyptian Sudan, and yet Dr. Trudinger, translator of the Abwong dialect, has acquired an amazing facility in this extremely complex language. However, such ability has only come as the result of years of painstaking study and constant living and being with the people—sitting in the cattle kraals around dung fires, listening to stories of hunting exploits, fierce wars, and ancient lore, and then telling these ash-coated people the Good News as contained in the Book of books."

Many United Presbyterian missionaries have engaged in the task of translation of the Bible into the Nuer tongue. The Misses Ray Huffman and Eleanor Vandevort of the present staff at Nasir, the late Miss Blanche Soule, Joseph S. Maxwell, M.D., now resident in Fairmont, W. Va., and Dr. and Mrs. Paul Smith, now retired in

We are grateful to Dr. Reed for this splendid word picture of translation work in the Sudan. Perhaps it can still be used in April programs.

North Bend, Nebraska, have all contributed time and talent to translation as other duties of school or hospital or preaching itinerary permitted. The Rev. W. J. Adair and Mrs. Adair, at Wanglel, with able Nuer assistants, endeavor to make the Word of God available to the people of this largest tribe in the United Presbyterian Mission area. The work of getting Nuer translations into the new orthography and out of manuscript or multigraphed form into printed books still awaits the exclusive attention and devotion of some talented and scientifically trained person.

The genius of the missionary program that is being attempted among the Anuaks on the Sudan-Ethiopia border has been the assigning of particular missionaries to full-time tasks. Before he ever went to the Sudan the Rev. Harvey K. Hoekstra, missionary of the Reformed Church in America, was one of five Reformed Church missionaries who received special language training in the Wycliffe Summer Institute of Linguistics at Norman, Oklahoma. Soon after arrival on the field Mr. Hoekstra began concentrated work upon translation, with the result that unusually rapid progress has been made in the provision of helpful Christian materials, which include translations of the Gospel of Mark and of the Acts of the Apostles. In the summer of 1951 Mr. Hoekstra did advanced study at the Wycliffe Institute, in further preparation for his specialized task.

Among the missionaries of the United Presbyterian Church who have studied at the Wycliffe Institute are some new missionaries who have yet to begin their work in the Sudan (Rev. and Mrs. William B. Anderson and the Rev. Robb McLaughlin) and the Rev. W. B. Adair, who will soon return from his first furlough. It is anticipated that from among these and their trained and experienced colleagues on the field there will be set aside individuals who will devote a major portion of their time to the completion of translation of the New Testament, and at least parts of the Old Testament, into the tribal tongues used in our United Presbyterian Mission area.

Theirs will be the privilege of contributing to Heaven's polyglot praise book.

MY EASTER WISH

May the glad dawn,
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night,
On thine heart write,
O Christ, I live for Thee.

—Author Unknown

Cherished Memories

By MRS. FANNIE F. MOORE, Louisville, Kentucky
Treasurer of the Missionary Magazine, 1925-1939

AS my thoughts drift back several years prior to my service on the Magazine Committee, I am reminded of the following quotation, "God works in mysterious ways His wonders to perform." Now I realize they were years of preparation for future work.

My aunt (the deceased Mrs. George Moore) having edited the Magazine since 1904, was responsible for much of my training and inspiration in foreign missions. Her enthusiasm in her work was very contagious to all who came in contact with her. Her faithful and devoted service to the Lord always came first, and other things were secondary.

My introduction to members of the Women's Board came when Aunt Libbie gave me an S.O.S. call to bring my sister and come at once to prepare and serve lunch while they conducted their business meeting in the living room of her home. Mrs. S. M. Kelso who rendered 22 years of faithful service as treasurer was a member of the Magazine committee at that time.

In 1916 our Presbyterial had the pleasure of entertaining WGMS in Xenia, Ohio. My sister, Miss Hazel Flagg, was elected treasurer of the Magazine. It was my joy and privilege to assist her often in her duties, thus under her supervision my training continued until 1925 when my dear sister and aunt went to their reward only a few days apart.

It was then the Lord's call came to Mrs. J. P. White and myself to assume the responsibility of the Magazine committee. What a thrill this was to me to be counted worthy to serve with one who was held in such high esteem throughout our United Presbyterian Church. I shall always cherish our thirteen years of service and fellowship together as they were most pleasant and profitable.

In 1933 after much prayer and consideration, the Women's Board decided it would be best to move the printing of the Magazine from Smith Advertising Company, Xenia, Ohio, to the Pickwick Press, Pittsburgh, Pa. This meant leaving a large circle of friends, but our interest in the Magazine impelled us to move.

I was fortunate in having a daughter and her husband, Mr. and Mrs. H. M. Caldwell, living in Coraopolis, who kindly shared their home with me. Mrs. White had an apartment with Ida B. Little and her sister Annette.

We planned our meetings for Tuesday morning in Pittsburgh that we might attend the Prayer service in the Women's Board room. This hour of meditation and inspiration, also the opportunity to become better acquainted with the fine group of Christian women on our Board will never be forgotten.

One of the high spots was to attend our annual conventions. We had five days full of devotion and interest in the extension of our Lord's kingdom. Our fellowship with Christian women all interested in the same cause, seeing and hearing our missionaries, could not help increasing our enthusiasm and zeal in carrying out Christ's command, "Go ye."

To be interested in anything we must know something about it. How can we be better informed in regard

Remember the special Club rate of 5 new subscriptions for $6.00 during April, May and June. For new only! And during these three months only! Renewals always $1.50 a year.

Birthday Greetings

"Heartiest Congratulations
in this
65th Anniversary Year!"

So writes Mrs. John P. White,

Editor Emeritus and contributor for many years to the pages of
THE WOMEN'S MISSIONARY MAGAZINE

You may have a part in a BIG SHOWER OF NEW SUBSCRIPTIONS before and during the WGMS Convention at Detroit.

CLUB RATE FOR APRIL, MAY, JUNE (these three months only)
Five new subscriptions for $6.00, in Clubs of five or more.
(Only 10¢ a month; 2½¢ a week; 1/3 of 1¢ a day)

The Convention Shower is primarily for NEW subscriptions, however we will accept renewals this year at the regular rate of $1.50 per year.

Send Clubs of New Subscriptions with your Convention delegate to Detroit.
Or mail them between April 1 and June 30 directly to our Treasurer,
Mrs. Ralph H. Arnold
510 S. Trenton, Pittsburgh 21, Pa.

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to the missionary enterprise than through the pages of our Magazine? Long ago Miss Milligan made this statement in her convention report, "The printed page is one of the greatest sources of missionary power. through its distribution and study knowledge is increased and needs are made known." Thus we realize the outlook of the Magazine and the missionary society depend upon each other, for as membership increases so will subscribers to the Magazine.

To quote the words of the old poet:

"He being a success, his zeal to fan
He can because he thinks he can."

This quotation was used by the Spirit of Progress in the pageant written by Mrs. White some years ago. We can well apply it in trying for a future goal in our Magazine.

I am sure Mrs. White will agree with me when I say our mantle has fallen on a capable committee. For with two such devoted and faithful women as Mrs. McKune and Mrs. Arnold, undergirded by the prayers of our WGMS, let us hope to reach the goal of a Magazine in every home of our United Presbyterian Church.

Realizing our urgent need of united prayer in a world of confusion, I quote from the following editorial: "Rehoboam forfeited a kingdom because he omitted the supreme adviser from his life. If men and women today are forfeiting the real things of life, if they are blind to big opportunities, if they are not making the turns that will lead them into the largest usefulness, if they are not making the choices that will give them the most joyous fields of service, it is because they are not turning to the Divine Counselor in their hour of indecision."

May we as individuals and as a nation remember to "commit thy way unto the Lord, trust also in Him and He shall bring it to pass," for Christ is our only hope for peace.

ENTERTAINMENT AT DETROIT W. G. M. S. CONVENTION

Housing at the Detroiter Hotel
Convention Meetings at First Presbyterian Church

Room and board at Hotel, including Monday night dinner through Thursday night dinner (This does not include breakfasts) $25.50
Lunch and dinner for entire Convention $15.50
Separate meals at hotel: Lunch, $1.70; Dinner $2.55.
(All the above prices include tipping for meals and sales tax.)

Breakfasts throughout the convention and meals for those coming early will be available at several recommended eating places near the hotel or in the hotel coffee shop.

Maps of Detroit to help guests find their way will be enclosed with registration receipts. Detroit is on *Eastern Standard Time.*

All who desire accommodations for the convention write to the Chairman of the Registration and Assignment Committee: Mrs. R. H. Chowen, 8034 E. Morrow Circle, Detroit 4, Michigan, before April 1 and enclose $2.00 registration fee. Note that this $2.00 registration is in addition to the room and board price quoted above. This registration fee is payable in advance for the first time this year according to the action of the 1951 Convention and is transferable to an alternate delegate or returnable on request in case the delegate cannot attend the convention.

Of course Board and Room will be paid upon arrival at the Convention.

The Publicity Committee

COACH PARTY RATE—PITTSBURGH-DETROIT

For those from the Pittsburgh area who expect to attend the WGMS Convention at Detroit from the evening of June 9 through the evening of June 12, the following information will be of interest:

A coach party rate of $16.04 for the round trip between Pittsburgh and Detroit will be available on June 9, on a train leaving Pittsburgh at 7 a.m. Eastern Standard Time (8 a.m. Daylight Savings Time) and arriving at Detroit at 4 p.m. Eastern Standard Time.

All who take advantage of this special rate must travel together on this train, but may return on any Pittsburgh and Lake Erie Railroad train carrying coaches and leaving Detroit before midnight of June 14. The return tickets may not be used on Pullman cars.

To make a reservation in this party, fill in the reservation blank below and mail with remittance before May 25.

SPECIAL COACH PARTY—PITTSBURGH-DETROIT

Please reserve space for me in the Special Convention Party leaving Pittsburgh, Pa., on June 9 at 7 A.M. Eastern Standard Time from the Pittsburgh and Lake Erie Railroad Station, Smithfield and West Carson Streets.

Name .....

Address .....

.....

I am enclosing check ☐ or money order ☐ in the amount of $16.04 for this round trip transportation.

Please send before May 25 to WGMS Transportation Committee, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Make Check or Money Order to Mrs. H. Ray Shear, Treasurer

MISS ANNIE LILLIE CORKEY

I am sure many of your readers will regret to learn of the death of Miss Annie Lillie Corkey who was a missionary helper in Assiut for some twenty years. Miss Corkey went to Assiut about 1900 to teach in the college but she was so impressed by the need for nurses in the Hospital that she went to Burlington Hospital, Iowa, to take the full course of training and returned to Egypt a fully qualified nurse to help Miss Tease, the matron.

After Miss Tease returned to U.S.A., Miss Corkey became matron and remained in Assiut until the native uprising after the first world war when all the mission workers were besieged in the Hospital. Miss Corkey often spoke of the courage of all the staff who manned the walls with dummy guns when an attack was imminent from the crowds of fellaheen that seemed to swarm up from the surrounding desert. Eventually all were safely evacuated by British gunboats which came up the Nile.

Since her retirement Miss Corkey has been living with her sister, Mrs. Rankin, who as Miss Mary E. Corkey taught for a term in Assiut College. A third sister is still a missionary in Kurseong, North India, with the Church of Scotland mission.

Miss Corkey's father was the Reverend Joseph Corkey, M.A., LL.D., minister at Glendemott, Derry, Ireland. Her eight brothers were all ministers of the Presbyterian Church, two of them being called to the Moderator's chair of the Presbyterian Church in Ireland. One of her nephews, the Reverend Harold Corkey, who was a missionary in Manchuria, is now minister of three Presbyterian mission churches in Goldsboro, North Carolina.

The writer is one of her brothers who felt your readers would be interested in a former mission worker in Egypt.

William Corkey, M.A., D.D., Belfast, Ireland

ARE YOU GOING TO EUROPE?

The Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, is anxious to have the names of church people from the United States who plan to visit Europe, in order that they may be invited to special religious events and to conferences or short courses at the Ecumenical Institute. Dr. Hendrik Kraemer, director would appreciate hearing directly from any church persons who will be coming to Europe during 1952, giving the dates of the proposed visit. It is hoped that many visitors will find it possible to include some of the World Council Inter-Church Aid projects, the Youth Department work camps, and the World Council headquarters, in their itineraries. Names, with approximate dates and itinerary, should be sent to Professor Hendrik Kraemer, Chateau de Bossey, Celigny, Switzerland.

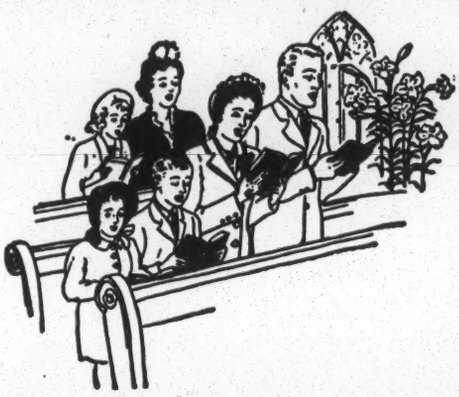
MEN AND MISSIONS

Perhaps many missionary societies have wondered how to help the men "be informed" about missions. (Of course much of the missionary giving really comes from men's pocketbooks.) How many have tried the plan reported by Mrs. D. M. Crawford of Allerton, Iowa? February 1st was Guest Day for Men of the Congregation. A daytime meeting, complete with decorations, booklet-favor programs which included maps and information about all of our missions at home and abroad, and of course a noon luncheon. The guests were enthusiastic!

President's Page

OPEN THOU MINE EYES

As we face the awing season of Easter our hearts are uplifted in reverent thankfulness that He is risen. Evil men had wreaked their worst on Him but the final catastrophe which they had planned had failed and Christ is risen.



We meditate upon that week and we see the eyes that were closed—some holden by the Master until He wished them opened but others by doubt and lack of faith. We feel the heavy burden of grief on the hearts of those who loved Him, their despair at the seeming end of all their hopes. But when their eyes were opened, what joy and thanksgiving at His resurrection. And then we see how resolutely they set their lives to following the command He left with them, "Go and teach." None "having put his hand to the plough" looked back; they were fit for the kingdom of God. Somewhere we are told that of the twelve disciples, eleven were missionaries and the other was a traitor.

Obedience to their Lord's command took clear, open-eyed faith, high courage, unfaltering determination. It led to scorn and revilings, persecutions, death. But ringing down the ages we hear the clear, sweet notes of their triumphant faith—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Today we face great problems. The future is filled with uncertainty. From the multiple avenues of approach to our senses of modern times we are bombarded daily, almost hourly with reports of the evil in the world; its power, its accomplishments and its ultimate intentions. Fear has become a living thing, walking the earth—hate its faithful attendant. What can a Christian do?

An old philosopher has remarked that when one is at the bottom there is no way out but up. Even the disciples who walked with Christ were bidden to "Tarry ye in the city of Jerusalem until ye be endued with power from on high" and then go out to teach. Need we do anything more than go back to the instant, unquestioning obedience of those first Christians? Will we tarry, praying earnestly for power, and then carry the message that he that believeth shall be saved to every creature, near at hand or in the uttermost parts of the earth? Can the substitution of man's human, finite mind as the guiding force of the world prevail if we, His disciples, meet this godlessness with the power of the risen Christ? Why do we fear? Without Him we can do nothing, through Him we can do all things.

Open thou mine eyes.

Mrs. Bernice A. Bates,
2nd Vice President, 1952 WGMS Convention

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary,
904 Publication Building,
209 Ninth St., Pittsburgh 22, Pa.

The Society Thank Offering Secretary, in her sincere effort to succeed, has a very important responsibility. In view of the large portion of missionary work carried yearly through the means of loving Thank Offering gifts, no Thank Offering Secretary can take lightly this wonderful opportunity to serve. Presenting regularly pertinent Thank Offering information and inspirational material is necessary preparation toward meeting your society's 1952 Thank Offering goal; which is, to increase last year's Thank Offering. The more creative the presentation of this information, the more effective is the result. If only a limited time is given to report, then graphic presentations on placard or blackboard of Thank Offering facts and figures are very impressive.

It is interesting to bring to the attention of your group the justice of presenting daily an offering of gratitude to God. Truly we have reason to thank God regularly in light of the many blessings he daily bestows upon us. The Thank Offering is a year-round program. These little Blue Boxes literally jingle with joy with each newly added coin; joy in the hope of bringing physical or spiritual help to someone in need. Let us keep Thank Offering Boxes jingling!

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." 1 Thes. 5:18.

LIFE MEMBERS

503. Mrs. Erma Baker, Washtucna, Wash. By her mother.
1056. Lois R. Ellifritz, Cairo, Egypt. By her mother, Mrs. Elmer E. Ellifritz, and members of the Alice Grimes Missionary Society of the Third U. P. Church, Washington, Pa.
1057. Mrs. William M. Campbell, Dallas, Texas. By Miss Lena Quivey.
1058. Mrs. Rudolph Dagsher, Canonsburg, Pa. By Mrs. Frank Bradenburg.
1059. Mrs. Adrian Bissiere, Canonsburg, Pa. By her sister, Mrs. William Keeler.
1060. Mrs. Jennie Land, Midway, Pa. By friends in the W.M.S., Center U. P. Church.
1061. Mrs. S. B. McBurney, Washington, Pa. By her daughter, Elizabeth McBurney.
1062. Mrs. Phil DeVinney, New Brighton, Pa. By Miss Melrose Hawkins.
1063. Mrs. Bessie Wright, New Brighton, Pa. By Mrs. J. E. Martsolf.
1064. Mrs. Audrey Coleman, Clinton, Pa. By members of the New Bethlehem W.M.S.
1065. Mrs. Alice Wilson, Aliquippa, Pa. By Members of the New Bethlehem W.M.S.
1066. Mrs. C. E. Kennedy, New Brighton, Pa. By Mrs. W. M. Cunningham.
1067. Mrs. Mabel Cushnie, Beaver Falls, Pa. By a friend.
1068. Miss Elizabeth Frazier, Beaver Falls, Pa. By a friend.
1069. Mrs. R. H. Edwards, Beaver Falls, Pa. By a friend.
1070. Mrs. Margaret Long Williams, Beaver Falls, Pa. By her aunt, Mabel Long.
1071. Mrs. Howard L. King, Ellwood City, Pa. By the William D. Warnock family.
1072. Mrs. Laverne Bauder, Ellwood City, Pa. By her husband.
1073. Mrs. Wilber L. Steffler, Ellwood City, Pa. By a friend.
1074. Mrs. Alton Ripper, Ellwood City, Pa. By a friend.
1075. Mrs. Mary G. Klindienst, Ellwood City, Pa. By a friend.
1076. Miss Elizabeth Kaiser, Ellwood City, Pa. By her mother.
1077. Mrs. June Strutt, Ellwood City, Pa. By a friend.
1078. Rev. Russell W. Lester, Cherry Fork, Ohio. By relatives.
1079. Mrs. Frances Tommason, Ellwood City, Pa. By L. C. and Dick Barn-

hart, in memory of Edith C. Barnhart.

1080. Mrs. John H. Anderson, Ellwood City, Pa. By Mr. W. W. Davidson.
1081. Mrs. Ferd W. Zeigler, Ellwood City, Pa. By Mr. W. W. Davidson.
1082. Mrs. Robert J. Wilson, Ellwood City, Pa. By Mrs. Mabel Springer.
1083. Mrs. Lauretta Williams, Ellwood City. By Mrs. Mabel Springer.
1084. Mrs. Eva Funk, Ellwood City, Pa. By a friend.
1085. Mrs. Gladys McDermitt, Beaver, Pa.
1086. Miss Mary B. McClaren, New Castle, Pa. By self.
1087. Mrs. Frank Engle, Aliquippa, Pa. By ladies of the W.M.S.
1088. Mrs. Lila C. Thompson, Fombell, Pa. By her husband.
1089. Miss Wilma Duff, Darlington, Pa. By Mrs. W. K. Davis.
1090. Mrs. Anna Marshall McHattie, New Galilee, Pa. By her son and daughter, Dale and Grace McHattie.
1091. Elizabeth Harrison Parfitt—in Memoriam. By Beatrice E. Davis.
1092. Dorothy Irene Morris, Aliquippa, Pa. By a friend.
1093. Mrs. Ruth Baldwin, New Castle, Pa. By Mrs. Ida Weir.
1094. Mrs. John Ray, Ambridge, Pa. By Mrs. Clyde Crookham.
1095. Mrs. Audley Elder, Beaver Falls, Pa. By Mr. and Mrs. H. B. Plummer.
1096. Mrs. Beulah Bowman Ewing, Aliquippa, Pa. By Miss Elizabeth McK. Moore, La Jolla, Calif.
1097. Mrs. Mae Michaels, Aliquippa, Pa. By Miss Elizabeth McK. Moore.
1098. Mrs. Faye Minick, New Castle, Pa. By Mrs. R. J. Bensen, Mrs. George Sherman, Mrs. A. J. Minick and Mrs. Paul Graham.
1099. Catherine LaDu, Akron Ohio. By her sister, Emma Balph of New Castle, Pa.
1100. Mrs. Margaret Haltnorth, New Castle, Pa. By a friend.
1101. Genevieve Riddle, New Castle, Pa. By a friend.
1102. Mrs. Doris Milligan, New Castle, Pa. By a friend.
1103. Dorothy Gormley Smith, New Castle, Pa. By a friend.
1104. Elizabeth Parker, New Castle, Pa. By self.
1105. Miss Barbara Brown, Pittsburgh, Pa. By a friend.
1106. Mrs. Eleanor Coo, Pittsburgh, Pa. By friends in Women's Guild, Sunset Hills Church.
1107. Mrs. R. Chester Miller, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.
1108. Mrs. Paul C. Miller, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.
1109. Mrs. Josephine Beckstead, Pittsburgh, Pa. By Mrs. Marion C. Miller.
1110. Miss Mary Ann Porter, Pittsburgh, Pa. By Mrs. Louis K. Porter.
1111. Mrs. Katherine Watson, Oakmont, Pa. By Mrs. Francis Teague.
1112. Mrs. Rachel Harrington, Pittsburgh, Pa. By friends.
1113. Mrs. Christina Evans, Pittsburgh, Pa.
1114. Mrs. E. M. Butler, Pittsburgh, Pa.
1115. Mrs. T. W. Thompson, Pittsburgh, Pa.
1116. Mrs. John Tobin, Woodville, Pa. By Miss Phoebe Latimer.
1117. Miss Carolyn Yund, Pittsburgh, Pa. By a friend.
1118. Mrs. Eleanor Morrow, Pittsburgh, Pa. By a friend.
1119. Mrs. Ruth Neebe, Pittsburgh, Pa. By a friend.
1120. Mrs. Martha Thompson, Pittsburgh, Pa. By a friend.
1121. Mrs. Ruth Bauerschmidt, Pittsburgh, Pa. By a friend.
1122. Mrs. Edith Young, Pittsburgh, Pa. By a friend.
1123. Mildred D. Rea, Pittsburgh, Pa. By Mrs. W. S. McCormick.
1124. Agnes Muholland, Pittsburgh, Pa. By Mrs. W. S. McCormick.
1125. Mrs. W. J. Snyder, Pittsburgh, Pa. By friends in Women's Evening Missionary Society of First Church, Wilkinsburg.
1126. Mrs. A. Watson, Pittsburgh, Pa. By a friend from Second Church, Wilkinsburg.
1127. Mrs. John P. Ramsey, Jr., Canonsburg, Pa. By June D. Ramsey.
1128. Mrs. Zita McConkey, Coraopolis, Pa. By Mrs. L. D. Campbell.
1129. Mrs. Florence McBride, Coraopolis, Pa. By Mrs. L. D. Campbell.
1130. Mrs. Roddy Deramo, Coraopolis, Pa. By Mrs. J. M. Flinn.
1131. Mrs. Ruth Randall, Coraopolis, Pa. By Mrs. Mary McKee Moody.
1132. Mrs. Dorothy Ridgeway, Coraopolis, Pa. By Mrs. E. J. Oellig.
1133. Mrs. J. J. Helm, Coraopolis, Pa. By Mrs. E. J. Oellig.
1134. Mrs. Ross McConnell, Coraopolis, Pa. By Mrs. E. J. Oellig.
1135. Mrs. Norval Neison, Coraopolis, Pa. By Mr. and Mrs. A. F. Purdy.
1136. Miss Judy Craig, Coraopolis, Pa. By Mrs. E. J. Oellig.
1137. Miss Nancy Smith, Coraopolis, Pa. By Mr. and Mrs. G. C. Steigerwald.
1138. Mrs. Irene S. Carpenter, Coraopolis, Pa. By her mother, Mrs. William Snowwhite.
1139. Miss Mabel Yeck, Coraopolis, Pa. By Mrs. J. Walter Scott.
1140. Mrs. J. D. Harper, Sewickley, Pa. By Mrs. J. H. McCartney.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

THE EXTENSION DEPARTMENT

About one-third of the women of our Church are members of the Women's General Missionary Society. They carry the missionary responsibility assigned to ALL our women by the General Assembly. We praise God for the wonderful way in which He has blessed the efforts of the WGMS. We need to have concern for the women of our Church who have not recognized their responsibility, and seek to interest them in the work. To accomplish this we must know and love the work ourselves so that we can challenge them earnestly and enthusiastically.

Among the unenlisted two-thirds of our women are many who would gladly share in the privileges and obligations of the WGMS if they were able to attend the regular monthly meetings of the missionary society. Advanced age, physical handicap, home duties, hours of work of business and professional women, and residence a great distance from the place of meeting are some of the reasons which prevent active participation in the meetings. The Extension Department provides a two-way channel between these women and the WGMS. The Extension Department member is an informed member, and, knowing the work and its needs, is also a praying and a giving member. She has much to contribute to the successful prosecution of the WGMS task. On the other hand, the life of the Extension Department member is enriched because of her part in Kingdom building, as well as by the bond of fellowship, sympathy and understanding which is established through the visits of the Extension Department secretary. We who are able to engage actively in Christian service may not fully appreciate what this tie can mean to one who is restricted.

If headed by a woman who has vision of its possibilities, is well informed of the work, tactful, persevering and willing to invest herself in this service, the Extension Department can prove to be a great blessing to its members and to the WGMS.

With a change of circumstances in the life of an Extension Department member, she may become an active member. Why not explore the roll of members of your church and organize an Extension Department? A new leaflet has been published, *The Extension Department*, which gives suggestions for establishing and maintaining such a department. You may have a copy by writing to your secretary or to the WGMS Literature Department, 209 Ninth St., Pittsburgh 22, Pa.

* * *

The Women's Secretary of Kiskiminetas Presbyterial reports two new societies: the Esther Fleming Circle in the Worthington Church and the Women's Evening Missionary Society in the Kittanning Church. We welcome these new groups to the fellowship of the WGMS.

Annual reports list a number of new societies which will be published in a later issue of the Magazine. If secretaries will report new societies as promptly as possible after their organization, the records of the general secretary will be more accurate and the new societies will appear on the mailing list for any information sent from headquarters.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary,
R. R. 1, Ligonier, Pa.

OUR SPECIAL GOAL

HOME MISSIONS: Salary of an interpreter to the Navajo Indians----$1,000

FOREIGN MISSIONS: Assistance for the Pakistani Scholarship Fund---$1,000

SUGGESTED PROGRAM FOR YOUR MAY MEETING

Topic: So They Became Educators.

Devotions: Luke 2:42-52.

Devotional Thought: It is often difficult for teen-agers to realize that their parents once were teen-agers too. And perhaps more difficult for all of us to realize, Jesus, the Son of God, was once a baby, and yes, even a teen-ager. We know little of his teen years, but we do know that "he increased in wisdom and stature, and in favour with God and man." To achieve this wonderful tribute He must have prayed often and fervently. We can only imagine what he prayed, for no record remains. But we do know that on the very threshold of his teens, when he was only twelve, he taught the learned doctors at the Jerusalem temple. When his parents wondered about his whereabouts they found Him in church. He knows our teen problems, because he was once a teen-ager. Let us not hesitate to share them with Him.

Prayer Cycle: Select Educational Missionaries from 5-9, 12, 16-21, 26-29 Days.

Mission Study: Ever so often we read in the newspapers of a teacher being discharged from a school faculty for some practice which the school board considers unbecoming a teacher. Often these habits would not bar him from other professions, and people will sometimes rally to the defense of the discharged teacher. But there is a wholesome reason behind this high standard which even our secular schools maintain. The teacher is in a unique position to influence his students, and his character must be above reproach.

Because we realized this opportunity which a teacher has at hand missions early started schools in their fields. In the book, *He Wears Orchids,* in the chapter, "The Church in My School," Violetta Cavallero replies to her friends who feel she should devote her talent to the church rather than to the school, "I have a church that is open five days a week . . . Here in this church that is in my school I have the blessing of being with some nine hundred young lives, in a daily contact which creates intimacy and many opportunities."

Our pioneer work in the field of schools met many difficulties and often much opposition. Take for example, in the Punjab. People here did not believe in the education of women. The *Code of Manu,* one of the religious books of the Hindus stated, "A woman's knowledge should not extend beyond the oven." And people compared putting knowledge in a woman's head to placing a knife in the hands of a monkey. Mission history tells us that at first we had to pay girls to come to school. Now we often have more applications than we can handle, and our scholarship fund is to help our girls on further advanced and specialized training.

Let us get acquainted this meeting with our schools. Try playing a modified version of "Pin the Tail on the Donkey." Have instead maps

of our four mission fields. Then make small paper labels with the names of all the mission schools. Have members, with eyes wide open, go and stick or pin these labels in the correct places. Your results may surprise you!

THE TEEN TATTLER

Whenever I speak of statistics I am always reminded of the case of the boy who drowned in a stream, the average depth of which was two feet. Still until a better way comes along, statistics remain with us. And statistics must be accurate. And so, if the *Statistical Report for the Year* just ended and your own pages do not coincide, please total them again before writing me. The totals at the bottom of the White Statistical Sheet which your Presbyterial Secretaries return, if added across to the *Total Not Including Thank Offering* should be the same as the *Total Not Including Thank Offering* Column when added down. When these do not come out the same it is necessary to painstakingly start to recheck the addition in each case. Many presbyterial secretaries hesitate to change figures sent in by local societies, even as I hesitate to change the items when they reach me, but I have done this when necessary. Let us set as our goal for 1952—g r e a t e r accuracy, starting with each society and including me!

HOLY YEAR IN THE HOLY LAND

(*Continued from Page* 485)

els and the crowd began to fade away. The legend of the Holy Fire is said to have begun during the Apostolic Age although it is first mentioned during the 9th century.

I think that none of us prayed that morning unless it was that the fire from the candles would not burn someone or set fire to clothes. In the crowd one could scarcely breathe. Candle grease was in our hair and on our clothes, but what of that. We had seen the "Miracle of the Holy Fire" in which those churches apparently earnestly believe.

When we emerged into daylight (for the church is very dark inside), the sun was shining and we were glad to return to our homes and relax a little. There were more services in the Sepulchre at 1:30 p.m., 3 p.m.; and at 11 p.m. there was the liturgy of the Resurrection. At midnight the procession went around the Tomb three times.

But another service was also held at 8 p.m. on the Roof of St. Helena's Chapel by the Abyssinian Clergy. This was called the "Seeking of the Body" and was a pantomime searching for the body of Christ. It was held under a tent and gorgeous umbrellas and costumes were used. The procession went around the Dome three times. It was very weird.

Easter Morning

Beginning at 1 a.m. on Easter morning and again at 3 a.m. and at 6 a.m. various services were held, the Holy Communion ending at 8:15 a.m. These were participated in by the Armenian, Syrian and Coptic churches. The Greeks had their services in another part of the Basilica and the Latin Church had worship in their chapel.

However, we thought we would like to hear an American Protestant service on Easter morning. It was cloudy and cool and we took blankets with us to sit on because we were going to the so-called Garden Tomb. There before an open tomb entrance very much like the one in which Christ was laid, we sang the gospel songs and heard a sermon on the risen Christ. After a service such as we would have had at home, we strolled through the garden with its lovely flowers. As the mists began to clear away and the sun began to stream through, Holy Week of Holy Year in the Holy Land became history.

The Juniors

MRS. CHARLES W. FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

ATTENTION, JUNIOR LEADERS!

If you are in doubt about how you should solve some of your Junior problems, consult the new book, "HERE'S HOW AND WHEN" by Mrs. Armilda B. Keiser. (Cloth cover $2.75, paper $1.50) It will prove most helpful to workers with children. Note chapter headings with subtitles:

CHAP. 1. HERE'S HOW TO CREATE THAT FRIENDLY FEELING
- *Playing Games Helps*
- *Cooking and Serving Native Food Helps*
- *Don't Forget Festivals, Celebrations, and Gifts*
- *Dressing Up and Dramatizing*

CHAP. 2. HERE'S HOW TO FIND OUT ABOUT OTHER PEOPLES
- *Make Collections*
- *Make Scenes*
- *Go on Trips*
- *Use Pictures*
- *Use Stories*
- *Make Up Brainteasers*
- *Sing a Native Song or Tell a Folk Tale*

CHAP. 3. HERE'S HOW TO HAVE FUN WITH THE FINDINGS
- *Make Puppets*
- *Make Charts*
- *Do Some Painting*
- *Make a Mural, Wall Hanging, or Frieze*
- *Make a Movie*
- *Work on a Map*
- *Make a Time Line*
- *Make a Set of Research Cards*
- *Make Lantern Slides*
- *Books Are Fun to Make*
- *Book Covers Are Fun to Make*
- *Make Reports*

CHAP. 4. HERE'S HOW TO EXPRESS FEELINGS OF FRIENDSHIP
- *In the Songs We Sing*
- *In the Prayers We Say*
- *In the Conversations We Have*
- *In the Bible Materials We Use*
- *By Trying to Get Others Interested in Missions*
- *By Helping to Support a Missionary*
- *By Corresponding with Friends from Afar*
- *By Entertaining Visitors*
- *By Making Gifts for Friends*

CHAP. 5. HERE'S HOW TO HAVE A HAPPY ENDING
- *Have an Exhibit*
- *Plan and Put on a Puppet Show*
- *Plan and Put on a Party*
- *Prizes, Gifts, and Favors*
- *Show a Movie*

CHAP. 6. BEHIND THE SCENES
- *The Room Teaches*
- *Plans for Starting a Study Center*
- *The Supply Cupboard*
- *Helpful Hints*
- *The Reference Shelf*

Order from
LITERATURE DEPARTMENT
904 Publication Building
209 Ninth Street, Pittsburgh 22, Pa.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

CALL FOR CLOTHES!

"CLOSED UNTIL STOCK IS REPLENISHED! Yes *Closed*, that is the sign on the door of the Ezel School Clothing store. Some folks walk miles to get clothes only to find none. Don't let these needy folks down. Bring to the church any usable clothing for all ages."

This notice appeared in the bulletin of an Ohio city church and it would have been well had it appeared in the bulletins of many other churches for it stated the unhappy truth. The Ezel used-clothing store was closed for a week because there was nothing in it to sell. A sign was posted on the door turning people away, people who had come because they needed the clothing but there was no clothing for them. The supply is always low in February but it has never completely failed before. The supply is also low at Frenchburg but the store has not yet been forced to close. Will not those who read these lines come to the rescue? That dress hanging in the closet that hasn't been worn all winter, those children's clothes, outgrown since the beginning of winter, the shoes, the underwear, all the clothes no longer used—won't you gather them up, take them to your church and put them with other bundles to be sent to one of the schools? The schools will be most grateful, needy people will be clothed and sounding in your heart will be the whisper, "I was naked and ye clothed me."

CEDAR CREEK HOSPITAL

We are glad to announce that the new hospital at Cedar Creek, Tennessee, taken over by the Women's Board the first of October has been reconditioned and is now ready to open. The Mountain Secretary, accompanied by Mrs. Frederick E. Milligan, the recently appointed Indian Secretary, went down for the dedication on March second. We look forward with interest to the initiation of this new work of the Board. An account

Members of the Ezel Mission Study Band locating their missionary friends on the map.

Frenchburg, Kentucky
Student Council, 1951-52. Miss Alice Hesselink is the sponsor.

of the dedication will be given in the next issue of the Magazine.

The Secretary

SLOVAN, PA.

Some of these houses in Slovan that were in the flood last year are not fit for people to live in. I called on a family that has been trying to make a home in one of these apartments. They laid boards on the floor where it had buckled and carpet on top of the boards. They had plastered and papered the living room but had not done anything to the kitchen and the plaster was falling off. Thirteen loaves of unbaked bread were on the kitchen table; the cabinet was loaded with dinner dishes and the little mother was carrying water from an adjoining lot. The man is recovering from an accident having been pinned under a jeep and spent two months in a hospital and is still in braces. There are nine children in this family, four of school age and five at home. Two babies were crying, the radio was going and a warm fire burning in the hot blast stove. The two rooms downstairs were crowded and I imagine they would overflow when the older children came home from school. They pay $8.00 a month rent and were fearful that they would tear down the building.

I was glad to offer this family some clothing. Later we returned with four boxes of bedding and clothing; also some toys and Christian literature. Remember me in prayer as I continue to call on this family.

I crossed the road to pay my last call on a family who have since moved to Ohio. We knew them only a short time but the daughter came regularly since October and was instrumental in getting her cousins started. We will miss Viola and pray she will find Christian friends in Ohio.

Mrs. R. G. Russell

COLORADO SPRINGS, COLORADO

I wish that I could send you some of our nice weather. People will not believe that the climate here is mild and warm. January was almost like June. We had three light snowfalls in February but it is so dry that the snow disappears quickly.

The work is going as usual. Calling in the Sunday School homes is the most rewarding type of calling for they are all acquainted with this phase of the work even before the call is made. Sometimes the parents belong to other churches; usually they have no connection with any church.

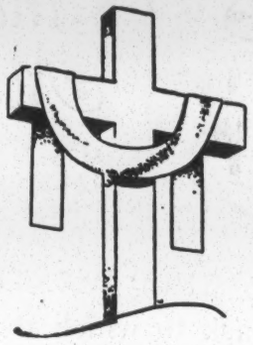
The Harmony Class is installing a Mother's Room or Nursery at the back of the church. We have a room that can be opened into the sanctuary for overflow. These doors are to be replaced with glass and a speaker system installed. The mothers may stay with their children and still see and hear the service. Almost the first question asked by young parents with children is, "Do you have a nursery?" This room is our answer.

Esther M. Jones

"May He who paints the lily
And makes the violet blue,
Give every Easter blessing to yours and you."

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa



Annemanie, Alabama, is a Negro Mission under the American Board but the WGMS has for many years been responsible for salaries of two matrons. In addition to their dormitory duties they also assist in the hot-lunch program. For most of the children, this is the best meal of the day. Many come to school without breakfast. Their physical health and mental alertness have improved with this additional food.

We have another teacher this year, Miss Jessie I. Brooks, who is teaching Bible in this station. She has written us of her work.

"A HOME MISSIONARY"

In these, our straining and chaotic times, one needs some drawing force by which he can hold himself together and be of influence and service to his fellowmen.

The youth of this age are living, it seems, a "ferris wheel" life not knowing where they will stop. As Christians, adults should take time to pause and instil the faith of Christianity in the youth, not only tell them of the covenants and commandments of God, but also be fitting examples in everyday living. Teach them to "Love one another." If Christian adults would shine as beacons of light, then surely "We would be building temples still undone."

Since I have been teaching here at the Arlington Literary School in Annemanie, Alabama, I have been inspired that there is plenty of work to be done in this area as well as others. Taking this into consideration, I have rededicated my life to His work. Leading youth is one of the hardest yet profitable tasks, if done in the right way. This, I am trying hard to do despite the evil traps of human beings.

I was graduated from the Johnson C. Smith University, Charlotte, North Carolina, on June 6, 1951. I did not ever dream that I would work in Alabama, but so far it has proved to be one of the most soul-satisfying experiences that I have ever had.

Coming in contact with students who could not afford Bibles, who did not have a Bible at home and a few with Bibles, I requested of Dr. Boyer at the Presbyterial in Norfolk to see if there was a possible chance to get some Bibles. He was quite confident then and since that time, I have heard from Dr. Samuel Fulton and at the request of Dr. Boyer I have received one hundred fifty Gideon Bibles. We are all very pleased over the new Bibles and they are indeed being used.

Brotherhood Week will be sponsored by the Bible classes. During that week plays will be given, devotional programs will be centered around Brotherhood and talks will be made concerning the meaning of Brotherhood, as a word and a week.

We hope that the missionary societies and churches will all continue to pray for us that we may grow spiritually to lead our youth.

Jessie I. Brooks,
Bible Teacher, Arlington School, Annemanie, Ala.

FIRE AT CANTON BEND!

Word has come of a fire at Canton Bend, Alabama, on February 29. The church-and-school building was completely destroyed. The fire truck from Camden came but the fire had gained too much headway. We are thankful that the parsonage was spared.

Indian Missions

MRS. F. E. MILLIGAN
424 S. Pacific Avenue,
Pittsburgh 24, Pa.

HELP WANTED

The task to which the writer has been assigned is urgent, compelling, challenging. One person cannot hope to do it, for the need is great.

The first Christian mission to the American Indian was established in 1646. Yet the Reverend Mr. Fred Patterson of our Oljato, Utah, Mission tells us that he has found many who have never once heard the Gospel message. Let an old Indian warrior repeat to you what he told the missionary:

"You tell us that this man, Jesus, lived and suffered and died for us as well as you. You tell us he left a message with His followers to carry this Good News to all the world; and you tell us that this religion makes us all brothers. Then, why, O my brother, has this Good News been so long in reaching us?"

Will you join me in speeding the Christian Gospel to these first Americans who have not yet heard?

The average Navajo must live away below the minimum level of human subsistence. He has less to eat than the displaced persons in Europe. He is unable to find work that commands sufficient compensation adequate to support his family. He and his family are in need of both food and clothing. He needs carefully-directed, constructive assistance from private groups such as our missionary societies. Will you join me in helping to bring something of such physical and temporal and moral-building aid to our Indian neighbors?

A scene in Cook Christian Training School, Phoenix, Arizona. The girl with "'51" on her sweater sitting to the right of the piano is Miss Carol Nelson, the new director of Christian Education at Wheelock Academy, Millerton, Oklahoma. Miss Nelson is supported by our WGMS Indian Department.

Courtesy of Cook C.T.S.

Many Indian children have never had the opportunity to attend school. There are 92,296 Indian children (1948 census) of school age. For 19,375 (21%) of these, there is no school available. The way has been opened for the United Presbyterians to work at Oljato. The school nearest to this station is fifty miles distant. Will you join me in prayer that a way may be opened for the education of all the children within the confines of all of our Indian missions?

Our missionaries have extensive and important parishes: at Tama, Iowa; Oljato, Utah; Stilwell, Oklahoma; and Warm Springs and Simnasho, Oregon. One of our missionaries writes:

"We have gone out in an afternoon, traveled more than one hundred miles over roads that many people would not think of driving, and not been able to contact one person."

Can you imagine how isolated such mission stations are, and how discouraged our missionaries may get because the work is so slow and contacts so difficult? How encouraged they would be to receive letters from you expressing your interest and your desire to help where you can! What an inspiration would be theirs if they were assured from time to time that you were upholding their hands in prayer, and that you are grateful that they are representing you in these hard places of the Vineyard of our Lord!

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

WAITING !

This lad is one of Dorothy Rankin's Shulla lambs. But let him be symbolic of all the little Shulla, Dinka, Nuer and Anuak boys who are waiting for missionaries to come and love them and tell them of the Good Shepherd who gave His life for the sheep.

JOAN E. YILEK,
Akobo, A.E. Sudan.

SOME TENTATIVE PLANS

Miss Davida M. Finney, Cairo, Egypt, expects to sail for the United States in April for a shortened furlough. Plans for the literature work in Egypt make it urgent for her to return in the fall.

Miss Mary Frances Dawson of the American College for Girls, Cairo, Egypt, expects to leave after college closes in June and arrive in the U.S.A. about July 20 for her regular furlough.

Miss Aleta J. Matthews of Khartoum North, The Sudan expects to leave on her first furlough in April. Miss Wilma Kats, of the Reformed Church in America serving at Akobo, will accompany Miss Matthews and they will come via Europe, probably arriving in the U.S.A. about June 11.

Miss Eileen Halewood, R.N., of Maji, Ethiopia, expects to go on furlough about May, depending on transportation to England. She plans to come to America about August and she hopes to visit our churches and societies, take some laboratory work in connection with blood grouping and transfusions, and also some Bible study if time permits.

Miss Frances Patton, Mansura, Egypt, plans to return to the U.S. this Fall instead of 1953; this advance was made to stagger the furloughs of the limited Mission staff.

GOING ABOUT—*DOING GOOD*

"Is your father at home?" a caller asked a little child sitting on the doctor's doorstep.

"No, he is away."

"Where do you think I can find him?"

"Well, you'll have to look some place where people are sick or hurt. I don't know where he is, but I know he's helping someone somewhere!" said the little girl.

This story might well be told of Dr. Reba C. Hunsberger, who following her Master, goes about doing good. Whether on duty at the hospital, in the dispensary, or away on vacation, she is ever ready to minister in His name. So by her gentle ministry of health and healing, she has been able to enter tribes, villages, homes and hearts with the message of God's power to heal and save both body and soul.

Following those honored, faithful women, Dr. Maria White and Dr. Wilhelmina Jongewaard, Dr. Hunsberger came to Memorial Hospital, Sialkot, in 1922. During the last thirty years she has been in charge of this hospital, which is called "Memorial" in remembrance of those women missionaries who have died in service in India, now Pakistan, and India. In a hospital of supposedly 100 beds there are about twice as many patients cared for. Dr. Mabel R. Massey has been an able assistant for Dr. Hunsberger for years, but

the responsibility and continuous work proved too great a load for them both, as local doctors were able to assist them for only a limited time.

At the winter meeting of the Executive Committee of the Mission, it was decided that Dr. Hunsberger should be relieved of this tremendous burden and after thorough rest and care for her wearied body and great heart at Taxila Hospital, she should go to the Mary B. Reid Hospital in Sargodha to serve for a time, then to the United Christian Hospital, Lahore, to do some special surgical work in Gynecology and Obstetrics, until she returns to America for furlough in the spring of 1953.

But Memorial Hospital will not be without the leadership of a strong Christian doctor, for Dr. John Vroon who served faithfully at Taxila Hospital for years, but who has lately been serving at United Christian Hospital has been asked by the Mission to go to Sialkot Hospital. Those of us who know this fine devoted doctor will willingly trust him to carry on the great traditions of this hospital. Many Punjabi women prefer a woman doctor and we ask that you pray the Lord to raise up more doctors like those who carried so faithfully the responsibilities of former years.

The Women's Board is glad that Dr. Hunsberger has not had a complete breakdown, and hopes that with rest and lighter responsibilities her strength may be restored and that she may have many more years of helpful ministry in Pakistan, where she is so implicitly trusted and greatly loved.

CAIRO, EGYPT

Miss Beatrice McClellan in her news letter tells of her work: "The Leadership Training Class is progressing nicely at Emmanuel House. The first series of courses is finished, and the second series has begun. It was inspiring to have this fine group of girls (18 enrolled), who are all busy in school or some other kind of work to give of their time for learning how to serve their Lord. An attempt is being made to get Leadership Training Courses given throughout the Church. We pray that pastors may be inspired to help in writing materials for them in Arabic. There is much to be done, so we must not faint in teaching and encouraging our fellow Christians.

"Soon plans will be formulated for the Girls' Conference this summer. (The Conferences for girls and Bible teachers are held every other year, since the boys and pastors have the alternate year.) It is our prayer that girls may be led to the Saviour and may give their lives to Him in service. With this purpose before us, we will plan the Conference week. Won't you pray with our committee that the program, speakers, leaders, and all may be directed from above?"

FAYOUM, EGYPT

After being away from this station for twelve years it was good for Mrs. Rachel Seiver to return and to meet many old friends and make new ones. Many school and club girls, now with families of their own, brought their children to the school where they themselves came years ago. "So the blessing of Christian teaching is passed from generation to generation.

"We have a full school, but a very able head mistress who is a great help and bears the burden of school routine. She has been with the Mission for many years, is a good musician, and best of all a fine Christian and her life will be a blessing here. Pray for her and for all the teachers that they may find real joy in service. We have a small boarding department for children from the villages; they are crowded and often I feel like the old woman in the shoe. Parents tell how happy they are to have Christian training for their girls. When I go the rounds at night to see that they are all tucked in and see them kneeling, praying before they sleep, I thank God and take courage.

"Being the only missionary in the

station, I supervise the evangelistic work also. The two Bible teachers living in the building and I go to the villages twice a week. It is good to hear them sing the song we taught them long ago and to know that the Lord has a place in their hearts. The girls' club meets once a week for Bible lessons, sewing and lessons in reading. The women's meeting is growing, and we try to keep up our calling in the homes and keep in close touch with the Church people."

WE AND BOOKS

Miss E. Verna Pillow was assigned by the North Sudan Mission to a difficult task, which she feels is a challenge to her. She had just returned from a trip to four groups of North Sudan Christians completing the circuit in three weeks. From Khartoum to Atbara was an 8-hour train trip; after four days, an overnight journey to Port Sudan for a week's stay, then along the Eastern borders of the Sudan to Gedaref, from thence after three days West to Wad Medani and north to Khartoum. Miss Pillow reports her experiences:

"My purpose in making this trip has been to get a start in these outstations with literature work, and try to encourage the use of Arabic Christian literature already available. My means of transporting the books has been a big suitcase, fortunately as I've progressed the case has grown lighter, for at each Church I left up to 30 books which the members chose; in another visit three or four months from now, they will exchange their present group for a group of new books.

"To make the way for the presentation of the books, I have shown a set of slides. The set is called *Nahny Wal Kutub* (or '*We and Books*') *and* it shows some of the many ways in which North Sudan Christians may use books. The pictures were taken in the Tri-City area where church members and others kindly posed for them. A running commentary in Arabic was read as the pictures were shown. The pictures and script got the message across, and they enjoyed pictures of people they know.

"As a whole the idea of having books to read has been enthusiastically received. I can see that I have started something that will call for a lot of work and planning, if interest is to be maintained, for we want the result to be spiritual growth with its concomitant Christian witness in lives.

"While my main objective this time was literature, I visited our Bible Women along the way: Liza, alone in Atbara, Rigga and Margis in Port Sudan. I have taken pictures to help tell our story in the church at home. I had the joy of seeing Miss Una Coie's work among women in Gedaref, a real pioneer work; Miss Mary Jane McKnight and Miss Beverly Day at Atbara; Rev. and Mrs. William Philips and their little girls at Gedaref and Miss Mary Coie at Wad Medani—all carrying on with heavy duties, but happy and too busy to be lonely in their isolated stations."

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss Margaret Gettemy, 1949 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 ..... Khartoum North
Miss Beverly J. Day, 1950 ..... Atbara
Mrs. Marian Davidson Deemer, 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss Ruth L. Nolin, 1951 ..... 146 S. High St., Akron 8, Ohio

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT,
Secretary,
379 Questend Ave.,
Pittsburgh 34, Pa.

BIBLIOGRAPHY AVAILABLE

We are happy to announce that the Bibliography, in preparation for some time, is now finished and available upon request. By the time you receive this Magazine it will have been sent to the chairmen of all church Temperance committees, which our pastors were requested to appoint. However, since this has not been done in every church, we suggest that you check with your pastor and arrange with him to secure a copy if you do not already have one in your church.

The title page reads thus:

A SELECTED BIBLIOGRAPHY
of
ALCOHOL EDUCATION
MATERIALS
for use in
THE CHURCH AND HER
ORGANIZATIONS
published by
The Assembly Committee
on Temperance Education
9th Floor, Publication Building
209 *Ninth Street, Pittsburgh* 22, *Pa.*

There are some f i f t e e n pages punched to fit a standard-sized notebook binder. We suggest that each church purchase such a binder to preserve these pages and others which will be sent from time to time. In this way a permanent *Manual of Alcohol Education* can be assembled for use throughout your church. The material is graded in accordance with the age groupings used in the Bible School, from the Primary through the adult level. It also includes a list of helpful material for teachers, periodicals, available films and film strips, free leaflets, as well as some miscellaneous items such as posters, plays, charts, flannelgraphs, etc.

It is our sincere hope and prayer that through the use of these materials our denomination may enter upon an intelligent and intensive program of Alcohol Education in the immediate future. Copies of this Bibliography have been sent to all Presbyterial Secretaries of Temperance and Reform, who will acquaint you further with the value of such a program of instruction.

AGAIN—WRITE LETTERS!

In last month's Magazine we printed the testimony which had been prepared for the Hearing in Washington, D.C., before the Senate Committee on Interstate and Foreign Commerce, on the Johnson - Case Bill (S2444). This is a bill to exclude the broadcasting or televising of distilled spirits for beverage purposes. The hearing was held, as scheduled, on January 30 and 31 with some 30 representatives of Church, Temperance and other groups giving testimony. One week later the "other side" offered their testimony and now the bill rests in committee. By the time you receive this Magazine it probably will have been acted upon. Our hope is that it will be reported favorably out of committee for Senate action. Therefore, we plead with you to *Write Your Senators* asking them to support this bill—S2444, and any other bills which may be introduced to prohibit advertising of alcoholic beverages. Have each member of your family write and urge your neighbors and friends to write also. Remember, a great volume of individual letters is what counts. Address all letters to:

Senate Office Building
Washington 2, *D.C.*

Temperance Secretaries, and Chairmen of Church Temperance Committees, this is a job for you! Promote it in every way you can. Provide paper and stamped envelopes for groups and have time set aside *in the meeting* for the actual writing of these letters. We always forget after leaving the meeting.

Let's see who can report the largest number of letters sent from any one church!

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Let's all celebrate missionary education's

GOLDEN JUBILEE

Will she be a friend to all the world?

When Ruthie wakes to find she's become a symbol, the questions may fly like this:

"What's a symbol, Daddy?"

"In this case dear, it's your picture standing for all the boys and girls who form the rising generation—the church's concern—the—"

"What's a concern?"

"It's the love older people feel for you. It makes them live and work together to make the world a friendlier place for you. We've been doing this through missionary education so long we're having a golden jubilee."

"What's a ju—julibee?"

"It's teachers and leaders of 29 denominations thanking God for fifty years of Christian achievement, and pledging to continue to work together to help your generation be friends to all the world."

Our Congratulations to the FRIENDSHIP PRESS from which we secure our Interdenominational Mission Study Books.

MAPS

Maps—of our Africa, and Pakistan-India Missions — in five colors, substantial, cloth-backed, brass-bound, and ring at top for hanging.

Pakistan-India Map — 25 x 21 — $1.25.

Egypt-Sudan-Ethiopia Map—22 x 24—$1.25.

Save by buying the set of two for $2.00.

Indispensable for arranging Worship Center for May Program (see Program Calendar). Directions for making: see Program Suggestions in this Magazine, page 472.

BOOKS

Here's How and When by Armilda B. Keiser. Paper $1.50; cloth $2.75. An attractive and delightfully illustrated book of What to Do and How to Do It, for Juniors and Teen age. See Junior Secretary's page in this Magazine for full details.

The Bible When You Want It by Lewis G. Leary—$1.00. A 3" x 6" pocket-and-purse-size collection of verses and references from the Bible. The pages are cut in graduated lengths so that the topics—one at the end of each page—form a ready index. The "quantity" of this folder seems small in exchange for $1.00 but the "quality" of it: value of content, economy of arrangement, durability and beauty of cover, handiness of size make it worth the price. An excellent personal help for the year's Bible-centered program. For further description, see inside back cover of March Magazine.

Revised literature now available: *Constitution for a Presbyterial Society; Constitution for a Teen Age Society; Extension Department; Home Mission Needs; Questions and Answers on the Reading Course.*

SUGGESTIONS FOR MAY PROGRAM

Literature Emphasizing Education

EGYPT

An Epic of Egypt	25¢
A Child in the Midst (brief history of kindergarten work	15¢
Tanta School for Girls	2¢

PAKISTAN-INDIA

The Challenge of Literacy	3¢
Witnessing in the Punjab	35¢
Avalon Girls' High School	15¢
Girls' Middle School—Pasrur	1¢

THE SUDAN

Pioneering for Christ in the Sudan	35¢
Kit and Kat Game	25¢

ETHIOPIA

Bahilu and Gobuza	1¢
Gutema	1¢

LITERACY

Coming—A Literate World	10¢
Literacy as Evangelism	5¢
From Woman to Woman	1¢
Christian World Facts (selected articles)	25¢

Tributes

Mrs. D. Walter Myers

It is with a deep feeling of loss to the Anna Y. Thompson Missionary Society of the Second United Presbyterian Church of Washington, Pa., that the members desire to pay a tribute of love to the memory of Mrs. D. Walter Myers, who was suddenly called to her heavenly home, December 26, 1951.

Her quiet charm, her friendly manner, her faithfulness in the work of the church are memories we shall cherish. We are thankful to have had her companionship through the years she was with us, and remembering her will be an inspiration to us. She was devoted to her home and will be sorely missed by her family and a host of friends.

To her husband and daughter we extend our sincere sympathy.

Mrs. J. R. Manson,
Miss Laura Robb,
Committee

Mrs. Eva M. Grove

The members of the Women's Missionary Society and the Senior Women's Bible Class of the United Presbyterian Church of Beaver, Pa., wish to pay loving tribute to the memory of Mrs. Eva M. Grove, wife of the Rev. W. V. Grove, who passed away on December 19, 1951.

Her charming personality, sunny disposition and high Christian character endeared her to all. Her friendliness and winsome ways made her a favorite with everyone who knew her.

We feel our lives have been enriched by her presence among us, for the "beauty of the Lord our God" shone from her countenance.

To her husband and loved ones we extend our deepest sympathy.

Committee
Ola C. Cooper
Sarah M. McGranahan

Mrs. Clara Beal

The Women's Missionary Society of Hanover United Presbyterian Church of R. D. 1, Clinton, Pa., Beaver Valley Presbytery, wishes to pay tribute to the memory of Mrs. Clara Beal, wife of Herman Beal, who passed to her reward January 3, 1952.

In her community, she is remembered as loyal to the church and the Missionary Society, devoted to her home and loved ones, kind and gracious to friends and neighbors.

We extend sympathy to the members of her family and pray that God will sustain them in their loss and keep them true to the principles of her Christian faith.

Miss Mary Gillespie

The Women's Missionary Society and the entire congregation of the First United Presbyterian Church of Erie, Pennsylvania, wish to pay tribute to the memory of Miss Mary Gillespie who passed away October 10, 1951.

Miss Gillespie was a life-long member of First Church and served faithfully in many departments. She was church treasurer for almost thirty-three years and during that time was also on the Board of Trustees. She taught the Women's Bible Class for many years until her sight became impaired. She was very much interested in the missionary program and in the Ladies' Aid, of which organization she was treasurer until her last illness.

Miss Gillespie was an employee of the Erie Public School system for forty-six years, having retired in 1937.

Her influence, so greatly felt during her many years of service, and her faithful attendance at all church gatherings, will be greatly missed by all those who were associated with her. Committee

Mrs. Margaret Scarlett
Mrs. R. H. Scarlett
M. Inez Mercer

Mrs. Alice Lunt

The Sutherland Women's Missionary Society of Ingleside United Presbyterian Church, San Francisco, California. pays tribute to the memory of Mrs. Alice Lunt who recently passed away, after a long life of faithful service, in the church in California.

She was always faithful in her attendance at the Sabbath morning worship service and at the meetings of the missionary society. We cherish the memory of her sweet, cheerful disposition and her devotion to Jesus Christ her Lord.

To her loved ones, the Sutherland Society extends its sincere sympathy.

Committee

Mrs. W. R. McKnight

The Women's Missionary Society of the First United Presbyterian church of Dayton, Ohio, pays loving tribute to the memory of Mrs. W. R. McKnight who passed away February 1, 1952.

Her quiet, devout, Christian life was an inspiration to all who knew her. Her strong faith and trust in God, her cheerful disposition and friendly manner toward all are memories we cherish. To her loved ones we extend our deepest sympathy.

Committee

Mrs. Rose Markley Dibler

Mrs. Rose Markley Dibler, a member of the Alpha Circle, a unit of the Women's Missionary Society of the Unity U. P. Church, passed away at her home August 5, 1951.

She responded to calls for service in her church and community when her constantly failing health permitted. We extend her husband and family our deepest sympathy. We commend them to the heavenly Father who was her constant guide.

Committee

Mrs. Esther W. Smiley

The Women's Missionary Society of the First United Presbyterian Church of East Liverpool, Ohio, wishes to pay loving tribute to the memory of Mrs. Esther W. Smiley, who was unexpectedly called to be with the Lord on Nov. 2, 1951.

Her kind and quiet Christian life was an inspiration to all. She gave freely of her time, talent, and means to the work of the Master and the community. Since our lives have been made rich by having known her through the years we thank God for loving fellowship with her in the work of the missionary society.

We extend our sincere sympathy to her husband and daughter. We believe the Master said to her, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Committee

Mrs. Agnes Searight

We, members of the Women's Missionary Society and the Cooper Bible Class of the Beaver United Presbyterian Church wish to pay tribute to Mrs. Agnes Searight, one of our most loved, esteemed and faithful members, who passed on to her well-won reward on January 6, 1952.

Ill for a long time, but patient and gracious through it all—a wonderful example to us all and all who knew her of faith in her God, who never forsook her. We knew her well, and loved her dearly.

She lived a long and useful Christian life, will be missed by us all, but God has called her, "Come Home" and she has answered His call. We thank God for her work and life with us for so many years. A comrade of ours; now a comrade of God's.

Committee

Mrs. Hala Carnahan

The Women's Missionary Society of the United Presbyterian Church of Riverside, California, wishes to pay a loving tribute to the memory of Mrs. Hala Carnahan, widow of Mr. Eli P. Carnahan.

Mrs. Carnahan was called to her heavenly home, November 19, 1951. Her long years of loyal service to her Master will continue to be an inspiration to all who knew her.

We extend our sincere sympathy to her loved ones and commend them to God's loving care.

Committee
Mrs. Irene Pierce
Mrs. Pearl Baird

Miss Minnie Cowan

The Women's Missionary Society of the United Presbyterian Church in Santa Ana, California, wishes to pay loving tribute to Miss Minnie Cowan who was called to her heavenly home, November 24. She will be remembered for her fine Christian character and her faithful and loyal work in the various organizations of her church and community.

For many years she served as treasurer of our Society; as President of our Ladies' Aid; and as Sunday School teacher for a girls' class.

She loved flowers and delighted in bringing them to the church, and giving them to her friends. Her life was well lived for she gave something to others which can never be forgotten—her pleasant, cheerful smile.

Since our lives have been made rich by having known her through the years, we thank God for loving fellowship with her in the work of the Missionary Society.

To her loved ones we extend our sincere sympathy and commend them to the care of Him whom she served so faithfully.

Shall we doubt Our Father's mercy,
Shall we think of death as doom?
Or just the stepping o'er the threshold
To a bigger brighter room.

Mrs. Stewart Kennedy
Mrs. Will J. Lindsay

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon — R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer — Warm Springs, Oregon
Rev. Louis Mitchell — Tama, Iowa
Rev. F. C. Patterson — Kayenta, Arizona
Miss Carol Nelson — Millerton, Okla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal — Frenchburg, Ky.
Miss Marie Allison — Frenchburg, Ky.
Miss Caroline Arndt — Frenchburg, Ky.
Miss Alice Childs — Frenchburg, Ky.
Miss Alice Hesselink — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
Miss Grace Huntley, Piano — Frenchburg, Ky.
Mr. S. O. Linderholm — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss Helen McCoy — Frenchburg, Ky.
Miss Dorothea McKissick — Frenchburg, Ky.
Miss Betty McMartin — Frenchburg, Ky.
Miss Reba Moody — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Miss Cornelia Morse — Frenchburg, Ky.
Mr. Odell Parrott, Music — Frenchburg, Ky.
Mr. Robert Randall — Frenchburg, Ky.
Miss Joyce Rode — Frenchburg, Ky.
Mrs. Leah Stephens — Frenchburg, Ky.
Miss Roberta Stewart — Frenchburg, Ky.
Mrs. Florence Eiler, Matron — Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady — Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook — Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister — Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves — Frenchburg, Ky.
Miss Mary Alves, R.N. — Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor — Frenchburg, Ky.
Miss Effie Frazier, R.N. — Frenchburg, Ky.
Miss Emma Holke — Frenchburg, Ky.
Business Manager — Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech. — Frenchburg, Ky.
Miss Berna Phelps, Aide — Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen — Ezel, Ky.
Miss Larue Millen, Principal — Ezel, Ky.
Miss Lucille Artman — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Miss Ethel Mae Brown — Ezel, Ky.
Miss Doris Jean Gieser — Ezel, Ky.
Miss Zillah Hawthorne, Secretary — Ezel, Ky.
Miss Anna Louise Hochstettler — Ezel, Ky.
Miss Beulah Hogan — Ezel, Ky.
Miss Grace Huntley, Piano — Ezel, Ky.
Miss Jean Jardine — Ezel, Ky.
Mr. Philip N. Lockhart — Ezel, Ky.
Miss Gladys Millen — Ezel, Ky.
Mrs. Thomas Moore — Ezel, Ky.
Miss Gene Purdy — Ezel, Ky.
Mrs. Rebecca Rodkey — Ezel, Ky.
Miss Eleanor Timmerman — Ezel, Ky.
Miss Frances Widstrand — Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room — Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.) — Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook — Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey — 224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones — 928 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington — Westland, Pa.
Mrs. R. G. Russell — 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter — 1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge — U. P. Home, Washington, Ia.
Miss Mae Beveridge — U. P. Home, Washington, Ia.
Miss Sallie E. Dickey — c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent — Annemanie, Ala.
Miss Georga Lee Jackson — Annemanie, Ala.
Mrs. Willie Knight — Annemanie, Ala.
Mrs. K. P. Thomas — Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples — Camden, Ala.
Mr. H. W. McKeldin, Assistant — Camden, Ala.
Mrs. Minnie B. Alford — Camden, Ala.
Miss Climmie B. Allen — Camden, Ala.
Mr. William B. Ballard — Camden, Ala.
Miss T. C. Cotten, Bible — Camden, Ala.
Mrs. Amanda E. Freeman — Camden, Ala.
Mrs. S. P. Marsh — Camden, Ala.
Mr. E. C. Moody — Camden, Ala.
Mr. Alexander Sanders — Camden, Ala.
Mrs. Margaret Sanders — Camden, Ala.
Mrs. Mamie L. Smith — Camden, Ala.
Miss Nora F. Smith — Camden, Ala.
Mrs. Mattie L. Street — Camden, Ala.
Miss Mabel L. Thomas — Camden, Ala.
Mr. James Tyree — Camden, Ala.
Miss Bertha L. Washington — Camden, Ala.
Miss Lizzie M. Washington — Camden, Ala.
Miss Alice B. Whitaker — Camden, Ala.
Mrs. B. D. Bridges, Cook — Camden, Ala.
Mrs. S. W. Rivers, Matron — Camden, Ala.
Mrs. Willie Simmons — Camden, Ala.
Mr. Martin Dees, Maintenance — Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry — Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible — Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. — Henderson, N. C.
Miss Gertrude Allen, R.N. — Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible — Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham — Knoxville, Tenn.
Miss Betty Montgomery, R.N. — Knoxville, Tenn.
Mrs. Mozelle Robinson — Knoxville, Tenn.
Miss Mabel Weir — Knoxville, Tenn.
Mr. George W. Williams — Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary — Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway — Miller's Ferry, Ala.
Mrs. Ona Crum — Miller's Ferry, Ala.
Mrs. Pearlye Ephraim — Miller's Ferry, Ala.
Mr. P. L. Lindsay — Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y — Miller's Ferry, Ala.
Miss Eleanor Miller — Miller's Ferry, Ala.
Mr. C. T. Patterson — Miller's Ferry, Ala.
Mrs. Roma Patterson — Miller's Ferry, Ala.
Mr. Frederick Reese — Miller's Ferry, Ala.
Mrs. Neola Reese — Miller's Ferry, Ala.
Miss Gladys Ross, Bible — Miller's Ferry, Ala.
Mrs. Trene Smith — Miller's Ferry, Ala.
Mrs. N. D. Williams — Miller's Ferry, Ala.
Miss Florine Wood, Music — Miller's Ferry, Ala.
Mr. C. J. Wright — Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron — Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron — Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker — Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. — Prairie, Ala.
Mrs. Theola Gordon — Prairie, Ala.
Mrs. Leola Jackson — Prairie, Ala.
Miss Vashti Jones — Prairie, Ala.
Mrs. D. C. McCall — Prairie, Ala.
Mrs. William T. Peters — Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie — 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy — 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren — c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White — 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Cairo
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Martha C. Glass, 1921 ..... Assiut
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Millie I. Kelso, 1946 ..... Luxor
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Inez M. Sutton, 1949 ..... Cairo
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Laura B. Wright, 1921 ..... Minia

ON FURLOUGH

Miss Elsie M. French, 1909 ..... Goldfield, Iowa
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Jeannette L. McCrory, 1916 ... Sterling, Kans.
Miss Helen J. Noordewier, 1921 .....
1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 .....
352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 ..... Lewis, Iowa
Miss Margaret A. Work, 1924 .....
E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Campbellpur
Miss R. Jean Black, 1921 ..... Pasrur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Betsy Fleming, 1913 ..... Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 .... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 .. Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Glendine Lundquist, R.N., 1933 .. Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 .. Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 .....
145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Aleta J. Matthews, 1946 ..... Omdurman
Miss Marguerite M. McClellan, 1926 ..... Atbara
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss Helena G. Tetley, 1951 ..... Omdurman
Miss Frances Turk, R.N., 1921 ..... El Obeid
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Akobo

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 .. Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 .....
Box 89, Fairmont, W. Va.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Gorei
Miss Marjorie Faught, R.N., 1933 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 .....
810 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 .... Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Dail-ant-Sagairt, Blair Atholl, Perthshire, Scotland
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss Minnie E. Beatty, 1912 .....
Sargodha, Punjab, Pakistan
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

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c/o American Mission should be added to each foreign address

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Mr. and Mrs. Judson W. Allen ..... Cairo
Dr. and Mrs. E. M. Bailey ..... Cairo
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Dalton Galloway ..... Tanta
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Norman A. Kraft ..... Assiut
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Rev. and Mrs. W. A. McGill ..... 20 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. R. T. McLaughlin ..... 6346 Homer St., Philadelphia 44, Pa.
Dr. and Mrs. Gordon Parkinson .... Due West, S. C.
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Rev. and Mrs. J. Morgan McKelvey ..... Gurdaspur

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Dr. and Mrs. Norval E. Christy ..... Taxila
Rev. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
Rev. and Mrs. H. J. McGuill ..... Taxila
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Dr. and Mrs. Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Jhelum
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Rev. and Mrs. C. Emerson McBane ..... R. D. 1, Plainfield, Ill.

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. B. Adair ..... Doleib Hill, via Malakal
Dr. and Mrs. W. J. Adair .... Wanglel, via Malakal
Dr. and Mrs. J. Lowrie Anderson Atar, via Malakal
Rev. and Mrs. W. B. Anderson, Language Study ..... Cairo, Egypt
Dr. and Mrs. Robert G. Gordon ..... Wanglel
Rev. and Mrs. Willard M. Galloway ..... El Obeid
Rev. and Mrs. T. Matthew Gilliland ..... Malakal
Mr. and Mrs. Chas. E. Jordan ..... Nasir, Upper Nile Province
Rev. and Mrs. S. Robb McLaughlin ..... Language Study, Cairo, Egypt
Dr. and Mrs. W. Don McClure ..... Gambeila
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. Wm. H. Philips ..... Gedaref
Rev. and Mrs. K. E. Rasmussen ..... Doleib Hill, via Malakal
Dr. and Mrs. A. G. Roode ..... Akobo, via Malakal
Rev. and Mrs. A. Mac Roy ..... Nasir, Upper Nile Province
Dr. and Mrs. Reid F. Shields ..... Khartoum
Mr. and Mrs. Milton H. Thompson Obel, via Malakal
Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal

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Rev and Mrs. Leander Finley ..... 505 S. 46th St., Philadelphia 43, Pa.
Rev. and Mrs. H. T. Walker 7505—35th Ave., Jackson Heights 72, N. Y. City

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... (Sayo) address: Addis Ababa
Mr. and Mrs. Fred L. Russell ..... (Maji) address: Addis Ababa
Dr. and Mrs. D. C. Henry ..... Gore
Mr. and Mrs. Donald A. Reihmer ..... Addis Ababa
Mr. Phil R. West (Ghimeera) address: Addis Ababa

ON FURLOUGH

Dr. and Mrs. F. Wm. den Dulk ..... Frontier Nursing Service, Hyden, Ky.
Rev. and Mrs. C. M. Haspels ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

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Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman ..... 523 E. Benton Ave., Albia, Iowa
Rev. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... R. R. 3, Monmouth, Ill.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... 344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. C. P. Russell ..... 12 N. Portland, Ventnor, N. J.
Dr. and Mrs. F. Scott Thompson .. Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell ..... R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon ..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo.
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Dr. and Mrs. G. A. Sowash ... New Wilmington, Pa.

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Miss Margaret W. Anderson ..... Assiut
Miss Clara Carlisle ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss E. Marguerite Ford ..... Cairo
Miss Margaret B. Guille ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Beatrice Taylor ..... Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown ..... Taxila
Mr. Thomas J. McLaren ..... Rawalpindi
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer ..... Omdurman
Mr. John J. Koehler ..... Abwong
Dr. and Mrs. Ronald Trudinger ..... Abwong

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Detroit, Michigan, June 9-12, 1952

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Financial Secretary: Miss Margaret B. Gilfillan, Washington Rd., R.D. 9, Pittsburgh 34, Pa.
Supts. of Home: Rev. and Mrs. D. Rayburn Campbell, U. P. Orphans' Home, R.D. 1, Mars, Pa.

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Second Vice President: Mrs. F. DeWitt Zuerner, 825 Bell Ave., Braddock, Pa.
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First Vice President: Mrs. J. H. Coleman, 321 Farragut St., Pittsburgh 6, Pa.
Second Vice President: Mrs. E. L. Leyh, 30 Mission Drive, Pittsburgh 16, Pa.
Recording Secretary: Mrs. David E. Whysall, 1120 Macon Ave., Pittsburgh 18, Pa.
Corresponding Secretary: Miss Elizabeth P. Gilmore, 617 Whitney Ave., Pittsburgh 21, Pa.
Donation Secretary: Mrs. B. D. Peters, 600 Hampton Ave., Pittsburgh 21, Pa.
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Second Vice President: Mrs. Ruth Bowen, 9150 So. Painter Ave., Whittier, Calif.
Secretary: Mrs. Louise Wardell, 1001 So. Maple Ave., Montebello, Calif.
Treasurer: Mrs. Annadel Wells, 356 W. 88th St., Los Angeles 3, Calif.
Corresponding Secretary: Mrs. Howard Wallace, 2221 Buchingham Rd., Los Angeles, Calif.

I KNOW HE'S MINE

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.

—Selected